

UNITY

THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

JANUARY 1913



R C O N T E N T S

The Cabala and Its Philosophy, <i>R. C. Douglass</i>	1
Denials, <i>Chas. H. Wolf</i>	12
Love, <i>Allen Barnden</i>	17
Faith, <i>Charles Fillmore</i>	23
Bible Lessons, <i>Charles Fillmore</i>	30
The Family, <i>Myrtle Fillmore</i>	41
The Story of Lovie, <i>Myrtle Fillmore</i>	41
Youth Ever Renewed (poem)	45
True Motherhood, <i>Lida H. Hardy</i>	46
Maternity, <i>Emma H. Teel</i>	50
Training the Child to Love	53
Society of Silent Unity	54
Class Thought and Prosperity Thought	54
The Prosperity Thought	55
Co-operation in Spirit	56
Demonstrations of the Law	60
Notes from the Field, <i>Jennie H. Croft</i>	71
Publishers' Department	73
Metaphysical Directory	80

UNITY

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE!"

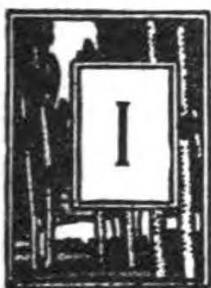
Vc
XXX

KANSAS CITY, MO., JANUARY, 1913

No. 1

THE CABALA AND ITS PHILOSOPHY

R. C. DOUGLASS



In every great religion there exists two important classes, the formalists and the devotees. The latter are the smaller class, though by far the most valuable to that religion; they stand for the vital principle of religion, and in whatever system you place them, they will find its vital principle and express it in life.

These devotees are seeking that which has power to uplift them and transform their consciousness. To this end they search for the deeper mysteries, the hidden of the hidden—the secret of the secrets—the mystery of the mysteries. For every system has its mystical side, its spiritual ideas, as well as its literal.

In the Hebrew System the Talmudists were the literalists, who follow carefully and strictly the "Traditions of the Fathers," while the never understood mystics were the Cabalists.

The Mohammedans also had the same two great classes, of which the "Sufis" were the little-understood mystics.

The great leader of Chinese mysticism was Lao Tze, no more understood by the more material formalists.

These are the deeply religious people, who always find something of the inner and concealed spiritual essence of religion.

Dr. Gainsboro, in his essays on the Cabala, says: "A system of religious philosophy—more properly theos-

ophy, which has not only for hundreds of years exercised extraordinary influence on the mental development of so shrewd a people as the Jews, but has captivated the minds of some of the greatest thinkers of Christendom, in the sixteenth and seventeenth centuries, is worthy to claim the attention of both philosopher and theologian."

He produces a list of men of those centuries, who, after "restlessly searching for a scientific system which should disclose to them the 'deepest depths' of the Divine nature, and shew the real tie which binds all things together, found the cravings of their minds satisfied in this theosophy; this considered, the claim of the Cabala on the attention of students of literature and philosophy will be readily admitted."

Dr. Gainsboro claims: "That the Cabala was first taught by God himself to a select company of angels in paradise; that after the fall, the angels most graciously communicated this heavenly doctrine to the disobedient child of earth, to furnish the protoplasts with the means of returning to their pristine state; that from Adam it passed over to Noah, and then to Abraham, who carried it to Egypt, where he allowed a portion of the secrets to ooze out; that in this way the Egyptians gained some knowledge of this philosophy, and through them other nations of the East, which they introduced into their systems; that Moses was learned in all the wisdom of Egypt, and was initiated into and became proficient in this philosophy, which he wove into the religion of his people in the wilderness, so that it became the basis of the law there promulgated; that he covertly laid down the principles of the secret doctrine in the four first books of the Pentateuch, withholding it from Deuteronomy; that Moses initiated the Seventy Elders into the secrets, and they transmitted it from hand to hand—all this forming an unbroken line of tradition down through all the kings to David and Solomon. All these were deeply and duly initiated into the great mysteries."

The Cabala is classed under four heads: the Practical, which deals with Ceremonial Magic; the Literal;

the Unwritten and the Dogmatic, which deal with doctrines.

These divisions doubtless did not exist before the commitment of the Cabala to writing, which was materializing them. For the more you bring your high spiritual attainments down to the material level, the less will remain to you of the wealth of the spiritual. You have robbed your Divinity of his glory the moment you have materialized him.

Religious ideas existed, no doubt, before there was a written language. Then men worshiped naturally; they did not even bow down to their God, for they were always in touch with him; there was a continuous recognition. Worship was then without form or formula; it was truly genuine, for men worshiped as the lily worships, when they consciously "lived, moved and had their being in God." This was the time, when everything was mystical in the fullest sense, for the mystical was natural in that primitive day. Times and forms and ceremonies were uncalled for and useless. Worship was a continuous spontaneity of gladness and joy, when God and man were one, consciously. Men everywhere know something of this, and now, after many wanderings, all are trying to get back to first principles in order to have again the joy of the great At-onement, where worship is a continuous feast. This is shown in the great allegory of Job, where his sons and daughters, which represent intellect and intuition, did nothing but feast, and where Job did nothing but bless them and give them his benediction—continuous blessing and feasting.

But when man began to represent his God in matter, he began to adulterate his religion—to materialize it—to lose it.

In the state of Edenic peace there were no mysteries; all was so natural that it was understood, just as there is no mystery to the sunlight when we bask in its joy continually. It was then that God was said to have "walked in the garden," talking with man, meeting him face to face, so to speak—constant communion. But this talking was not in

words, where it was a matter of consciousness. This is what Dr. Gainsboro means by saying that God taught these high principles to the angels, and they to man. What is known in consciousness does not have to be written down for man's instruction.

But when man arrived at individual self-consciousness, he began to see everything in the visible world a sign or symbol of something spiritual; where the spiritual had its symbolic representative in things visible, and where the spiritual and the material were one. This universal correspondence was a source of great joy.

And hence the Divine Wisdom of what was afterwards known as the Cabala was unwritten, except as God had written everything in the open book of nature. Why should they wish to write it down, when everything could be readily seen in this open book? But in process of time differences or degrees of consciousness existed, as the free choice of every individual led him out into larger fields of experience, so that all men did not have the clear vision as to spiritual things. Yet the obedient and true did continue in the divine path of understanding, and continue to enjoy the Cabalism universal. These became comparatively few, while the world had gone after the illusions of materiality, and had become idolators.

After long ages of materialized thought, and the world's advancement along material lines, it came about that when literature began to fill the world, after Rome had conquered the world, and her language was spoken everywhere, that certain of these mystics wished to write down the sacred mysteries which hitherto had been orally taught only; that all men might know the mysteries, and be uplifted thereby. But they reckoned wrongly. The genuine mystics, many of them, protested against this scattering and adulterating of the spiritual, from an innate consciousness of the reality of the spiritual, which unadulterated filled the mind with its flood of glory.

On the plane of intellect—in the realm of intellectual ideas, there is power in the written expression; but on the

plane of the spiritual the material expression tends to the dissipation of the spiritual from the mind, which is occupied with matter forms.

Hence, it transpired that in the second century of the Christian era, an earnest learned Rabbi, Shimmeon Ben Jochai, undertook the task of committing these sacred mysteries to Latin, the world language at that time. This Rabbi had founded a school for the study of Spiritual Philosophy and Esoteric Mysticism early in this second century, where he had so great influence that his house was called the House of Wisdom.

One day, in a discussion of the Emperor Antoninus, he spoke very decidedly against him, and when this reached the emperor's ears, he ordered his arrest and execution. The result was, he was compelled to conceal himself in a cave, where some of his many followers found him, and where he continued his sublime teaching freely for thirteen years, avoiding the chilly air of his cave by sitting with his body half buried in the sand. His was the finest esoteric teaching the world had known, possibly the finer for the exclusion of the outer world. It was wholly teaching without books—pure esoteric reasoning. On the death of Antoninus in the year 161, he was released.

About this time, after his release, he began his great work of committing to Latin his sublime doctrines, where his great scholarship found its free and noblest activity. After his death, his son, Rabbi Eleazer, and his secretary, Rabbi Abba, compiled and revised his work, putting it in five volumes, which they named, "The Zohar." This memorable work of this great scholar received great attention from notable scholars of the tenth, thirteenth and sixteenth centuries. It is now undergoing another revival of interest greater than ever before, especially among modern metaphysicians. For this is an age of going back to first principles, where all seem to vie with each other in getting at the origin of things, which the Mystical Zohar best enables us to do.

The Zohar proper contains many books and treatises,

of which the first three are represented in this volume called the Cabala Denudata. These are:

1. "The Book of Concealed Mysteries," Syphra Dtzinioutha, which is the root and foundation of the Zohar.
2. "The Greater Holy Assembly," Idra Rabba Qadisha, which is the development of the "Book of Concealed Mysteries."
3. "The Lesser Holy Assembly," Idra Zuta Qadisha, which is supplemental to the Idra Rabba. These three books treat of the gradual development of the Creative Deity, and his Creation.

Two other books belong to the Zohar collection, not in this volume, "The House of Elohim," which deals with angels, demons and elementals; "The Book of the Revolution of Souls," which is an expansion of the House of Elohim.

The principal doctrines taught by the Zohar are designed to solve the problems of:

1. The Supreme Being, his nature and attributes.
2. The Cosmogony.
3. The Creation of Angels and Men.
4. The Destiny of Angels and Men.
5. The Nature of the Soul.
6. The Nature of Angels, Demons and Elementals.
7. The Import of the Revealed Law.
8. The Transcendental Symbolism of Numerals.
9. The Peculiar Mysteries contained in the Hebrew Letters.
10. The Equilibrium of Contraries.

The first statement of The Book of Concealed Mysteries is: "The Book of Concealed Mysteries is the Book of the Equilibrium of Balance."

This equilibrium is the resultant harmony from opposing forces of equal strength. It is called "the living synthesis of counterbalanced power." Just as in the realm of art, since form is the equilibrium between light and shade, take away either factor and form disappears; there is no

equilibrium of opposing forces. In the Cabala this equilibrium is fundamental.

The next statement is: "This equilibrium hangeth in that region, which is negatively existent."

Here we find a new term in metaphysics. What is Negative Existence? Is there such a thing? The distinction is important. They tell us it is impossible to define it; because, when we get it clearly defined, it becomes positive existence; it is the negative passing into static conditions—ceasing to be negative.

They say the Cabalists have wisely shut out from mortal comprehension the Primal AIN—the Negatively Existing One; as also the AIN SOPH—the Limitless Expansion; while we may but dimly perceive the AIN SOPH AUR—the Illimitable Light. For really this is "the Light that shineth in darkness."

In the beginning of our reasonings we call God "The Unknowable"—the Nameless One; that is, the Absolute—the Negatively Existing One.

If we proceed to define the Absolute, we meet with the same difficulty as in defining Negative Existence, for they are one.

Shall we then call the Absolute, the Nameless, the Negative, the Limitless, absurdities of logic because they are ideas our reason cannot define? The fact that we can have a conception of them shows they have an importance of reality worth considering.

Could we once define them, they would then be contained within our reason, therefore limited to our definition—therefore finite! For to define the Infinite were to make it finite, and then the Infinite would cease to be.

PART Two

The Sephiroth

While Meyers in his elaborate treatise gives many definitions from many authors, he leaves us all at sea as to the meaning of this word; because chiefly all his author-

ties of Hebrew writers are of the comparatively modern class, who only know the modern, and not the very ancient Hebrew, from which, in the nature of the case, this mystical word takes its origin. Mathers, on the other hand, defines it as "Numerical Emanations." This is also one of Meyers' definitions, which, if I remember correctly, is of the *ancient* Hebrew.

The Ten Sephiroth, then, are ten numbers considered in their most abstract sense. In higher mathematics our reasonings of numbers are on the plane of The Abstract; so also in the higher metaphysics, in the philosophy of Divinity, we reason from The Abstract concerning numbers. It is because of God's inseparability from numbers, in his own being and nature, that numbers are the basis of mystical writings. For as things are symbols of spiritual things, so numbers are metaphysical symbols of spiritual things.

All Bibles have a similar number basis; and, therefore, to interpret such mystical writings one must understand "the numbers."

In the 71st Psalm David says: "My mouth shall show forth thy salvation; for *I know not the numbers!*"

From this most ancient Oriental theory Pythagoras derived his numerical symbolic ideas. For the idea of the symbolism of numbers is older than Pythagoras; though he may have exceeded his teachers.

In these Sephiroth, considered separately or collectively, we may trace the development of the attributes of God. For this is the very purpose of the teaching of the Cabala.

Some of these Sephiroth are masculine and others feminine, and usually they are considered androgenous—masculine to the Sephira following, and feminine to the one preceding.

The Cabalists say: "The Ancient of Days conforms himself simultaneously into the Father and Mother; so that a Son is begotten."

The Book of Genesis opens with a case in point: "In the beginning Elohim created, etc." Here the name

"Elohim" is both masculine and feminine, for here the Second Sephira (which is the Divine Wisdom), the "Ancient of Days," conforms himself, as will be seen.

We will now consider "Kether," the First Sephira; which is the Number ONE, and is represented by the Center of the Circle, and the others may be nine concentric circles. This center is an invisible point, and therefore called, "The Concealed of the Concealed." This is the Monad of Pythagoras; and we can see that this One contains and conceals all the other nine. Kether is the Father of all, and without Kether the others are impossible, and cannot exist. Therefore God, represented by the Number ONE, is the Existence of all Existences—the Being of all Beings—the Only One without a Second, "in whom we live, move and have our being."

The Divine name attributed to this Sephira is AHIH—I Am. Among the epithets applied are: "The Primordial Point," "The Ancient One," "The Ancient of Days," "The Concealed of the Concealed," "The Inscrutable Height"; and the Great Name attributed is, "Macroprosopus"—The Vast Countenance.

The whole Ten Sephiroth represent the Heavenly Man—Primordial Being. Ezekiel refers to this Sephira under the name of "Holy Living Creatures" and "Cherubim" and "Sphinxes." John also refers to these, in his Apocalyptic vision.

Now, starting with the Number One—the All-comprehending One—the All-begetting One, where shall we find another number, when this is *All*? This One, that is All, is necessarily incapable of multiplication or division by anything but itself, as there is no other number; and this process does not change it. We still have only the Number One. It perpetually stands alone in the Universe without a rival or a helper or co-actor. Where shall we find Number Two, that the One may manifest himself? This is impossible, so long as we look without, where there is nothing else. Always to look within gives us the key to development and growth—the key to power derived from

The Infinite One. For the development of the Sephiroth is the development of consciousness.

In looking within the One we discover the feminine counterpart of the One, whereby the Number Two may be brought forth. For this androgenous nature of Kether is the creative balance between negative and positive existence, from which all development proceeds. The Second Sephira is CHOKMA, which is born of the Father-Mother Kether, and represents the Number Two. It stands for the *Word*—the Logos of St. John—Divine *Wisdom*—the Christ.

Chokma is a masculine potency proceeding from Kether. It is called "The Active and Evident Father," and received the Divine name, "Ab," Father. This is why Isaiah calls Christ, "The Wonderful, Counsellor, The Mighty One, The Everlasting Father, The Prince of Peace!"—Isa. 9:6.

The Third Sephira is BINA, a feminine, passive potency, denoting *The Understanding*. It is co-equal with Chokma. This Sephira is named, AMA and ATMA—the Great Productive Mother, who is eternally conjoined with Ab. The eternal union of Chokma and Bina securely maintains the eternal harmony of the universe. It is through the Divine feminine (of the Christ) that we can know the Father. "He that hath seen me hath seen the Father." Bina is called The Supernal Mother, as distinguished from Malkuth, the Inferior Mother, the Bride and Queen.

The Divine names ascribed are, Elohim and Jehovah-Elohim. This Sephira completes and makes evident the Supernal Trinity.

The Fourth Sephira is CHESED, Love or Mercy, a masculine, positive potency produced by the union of Chokma and Bina. It is also called Gedulah, Greatness, Magnificence; for Love is always "The Greatest Thing in the World." It is represented by the Divine name, "El," Mighty, Living One, and the angelic name, Chashalom, Scintillating Flame.

The Fifth Sephira is GEBURA, Strength, Fortitude,

Courage, and is a feminine, passive potency proceeding from the two preceding. It is also called DEEN, Justice, having the Divine name, "Eloh," and the angelic name, "Seraphim."

The Sixth Sephira issues from these two uniting Sephiroth. It is called TIFFERETH, Beauty, Mildness. Thus by the union of Justice and Mercy we obtain Beauty and Clemency, and the Second Trinity is formed.

The Seventh Sephira is NETZACH, Firmness, Victory; corresponding to the Divine name, "Jehovah Tzabaoth," God of Armies; and among the angels called, Elohim.

The Eighth Sephira is HOD, Splendor, Glory; answering to the Divine name, "Elohim Tzabaoth," God of Armies; and among the angels called, Sons of God. This is a feminine potency from the preceding.

The Ninth Sephira is YESOD, The Foundation, represented by "El Chai," Mighty Living One, and by "Shaddai," Almighty; and by the angels called, Aishim, yielding the Third Trinity of the Sephiroth.

The Tenth Sephira is MALKUTH, The Kingdom, Dominion; also called, The Queen, Matrona, the Inferior Mother, The Bride of Macroprosopus. It has the Divine name, Adonai, and the angelic name, Kerubim.

These Sephiroth are androgenous—feminine to the one preceding and masculine to the one following in their order. This shows how Chokma is a feminine noun though a masculine Sephira.

The connecting link of the Sephira is Ruach, the Spirit, from Mezla, the hidden influence.

There are three trinities in the Sephiroth: the first and greatest is composed of Kether, Chokmah and Bina, which created the worlds, and corresponds to the Christian Trinity—God's Fatherhood, Motherhood and Sonship, the Holy Ghost being the Divine Motherhood of God.

If a good face is a letter of recommendation, a good heart is a letter of credit.—*Bulwer.*

DENIALS

CHAS. H. WOLF



N the last fifteen or twenty years different cults and sects have arisen, which have tried to make the teaching of Jesus Christ practicable. They not only taught the precepts of charity, brotherly love and truth, and the self-evident virtues, but they have gone so far as to put the healing element into their religion and carry it into everyday life. These people are called metaphysicians (higher physicians, physicians above the physical, or physicians of the mind); they recognize that Mind is the source of all that is, and that Mind is not only the Creator, but the Restorer of that which has been created. It is evident that in order to put the principle of mind into a working relation, one had to understand how mind worked, and the laws under which it expressed itself.

Gradually it has been found that one can, through a certain set or sets of words, wipe out, or erase the effects of past thoughts in the subconsciousness, or that mind in man which works automatically. It was also found that the converse of the proposition was likewise true; that affirmations of soul-qualities could be made a reality by holding that they were part of the consciousness of the individual. But it is a fact, paradoxical as it may seem, that a denial is an affirmation. In other words, one cannot deny a certain trait, characteristic or habit without subconsciously acknowledging or seeing the opposite. Thus the denial is a concrete, concentrated working principle of mind, which, when rightly employed, is indispensable to the unfoldment of the soul, or spiritual growth.

But, in order to accomplish their work, denials must be made in a manner which sweep or blot out all the undesirable qualities sought to be erased; not in a way which

leaves a doubt as to their efficacy in the mind of the user, nor a lurking suspicion that the phantom still remains in the consciousness, and that it cannot be wholly dislodged or resolved into nothingness.

In order to make denials, therefore, it is necessary for the student of metaphysics to gain a comprehension of himself as the Son of the Living God; to comprehend the extent of his Divine heritage as the heir to all that God is; to know that he contains and exercises all the Divine functions and qualities of his Father. To know one's self in that relation is to have attained a conscious union with the source of all creation; a perfection which cannot see imperfection in any form; a self-poise which passes through the turmoil of the common, everyday struggle serene and smiling, brushing aside, like a cobweb, the seeming darkness which impedes spiritual progress, and emerging into the sunlight of a fuller understanding upon the passing of each experience. Such a one is not sick; financial difficulties have no terror for him; strife and struggle play no part in his life, because the course is mapped out by a Greater Hand than his, and the way is made smooth and thornless.

And how have these attained? Simply by knowing and understanding their relation to God, their sonship—through the realization that all that the Father hath is theirs. Perhaps their way has not always been pleasant; perhaps they have been buffeted about in the old thought, cuffed by one rough experience after another; but finally, little by little, they have seen the Truth ever more clearly. Perhaps it may have been only as though through a crack or chink in the wall of their mind, but they have followed that thread of light until they have come to the place where they can look through the aperture, the source of their light, and catch a glimpse of that which was for them if they could attain. And gradually, step by step, they have climbed the ever turning road until the clear sunlight of the summit smote their startled senses; until the vastness of their heritage, their attainable horizon, dawned upon them

and stood out in bold relief, and they were awed by the magnitude of it all.

They had their lessons. They came to the place where they could see what was in store for them. They felt the thrill and surge of the Great Life in them. They experienced the expansion of the budding spiritual unfoldment—the urge, the struggle of the soul against the impediments and restrictions which it knows should not hinder its growth, its freedom, its blossoming forth into the full splendor and radiance of its perfect expression.

Little by little they have taken advantage of opportunities; they have made use of the knowledge they gained from experience—that which they found to be true and good and pure, and the highest which they knew—and clung to that, until they have found something which they could use for their higher attainment. Life became bigger and stronger; love waxed warmer, and through the ashes of the former love came the little spiral of smoke which indicates the tiny nucleus of fire, ever feeding and strengthening itself until finally it bursts out into open flame and consumes all the dross, leaving only the pure gold of character in the crucible. Through a recognition of their relation to the Great Ocean of All-abundance, they know that they are in essence of the same material—limitless, unconquerable, Masters.

Would it be possible for you to kick or throw a little imploring dog, which had just had its leg cut off by a street car, back under the car? Your hands fly up in horror, as they well might, at such a thought. You cannot even entertain such an idea. You know positively, deep down in your soul, that you would rather throw yourself under the wheels than even allow that poor suffering dumb creature to be crushed.

Are you given to fits of anger? Do your hands fly up with the same involuntary horror at the thought of that passion in you? If they do not; if you do not deny the thought of anger with the same vehemence and understanding, with the same recognition of your superiority over that

line of thought as you do the thought of cruelty, you are allowing those phantoms to haunt you, and making it possible for them, in an unguarded moment, to burst forth with their withering fires, and burn up your life forces.

Are you addicted to the thought of jealousy, greed, hatred, or those things which retard and hold you back in your development? Have you that same aversion; do you shrink back with dread at the very thought of harboring those destructive traits? Do you know, with absolute certainty, that those things are not a part of you—cannot in any way affect or control your free thought, your thought of love and generosity, your appreciation of the beautiful; that they cannot oppress and congest the broad, free expansion of your lungs as you come into the exhilarating air and look at the glories of the sunset; that they cannot dim the joy of fellow-helpfulness, nor the happiness which comes of finding good in others?

Have you that freedom? Is there anything in your consciousness, your mind, your being, which is hindering your perfect growth—something which you know is binding you, and which you know you should loose and let go? If there is, you must shake yourself free. There is only one way to overcome the bondage of such conditions. You must know that that thought or habit cannot bind you under its thrall; cannot prevent the full, free expression of your Divine Nature. Deny its dominion over you, and deny it in such a way that there will remain no doubt of your mastery. Then your mind will assert its freedom, and you will come out into the brighter light of the understanding with the overcomer's strength of victory buoying you up with the knowledge that you are indeed strong and able to attain. Deny the things you wish to let go by seeing yourself as the perfect creation of Mind, which you are—free from all hindrances of the material. The unseeming things are consumed like the frost before the rays of the sun, and vanish like vapor into the thin air. They drop away and never return. They show at once that they are

not of the real substance, but a shadow which you, through your thinking, have clung to and made real.

To overcome is to live. To live is joy. The life of the overcomer is the joy of victory, the discernment of the budding, awakening, new, wonderful faculties of which he never before even dreamed. With the new strength comes a higher aspiration, and the resolution to do greater things towards individual perfection. This is not the material jostling of elbows with fellow beings; not the struggle to wrest an advantage from another, but the calm, strong knowledge of that limitless selfhood, which one attains through the silence. The worries, frets and irritations of worldly affairs cannot trouble such a one. Those things become merely as the struggles of a colony of insects which one might view with equanimity, with a sense of the pettiness of such strife, with the understanding that such conditions are the result of a lack of knowledge of the real—a lack of understanding of inherent qualities, and can therefore not affect, hinder or retard one who has passed out of and above their plane of activity, and can now look down from the heights of soul growth and attainment along spiritual lines.

Life then is sweet. The honey of the Spirit permeates the whole being, and binds into one conscious unity—spirit, soul and body.

In making your denials, then, make them wisely and with understanding, and all things can be accomplished. All things are possible unto you, through the knowledge that man has the God-given power to inherit all that the Father hath—all that the Father hath is his.

If to be constant with old friends necessitates staying back with old ideas, I must submit to the accusation of fickleness. I claim the right to follow the leading of my Spirit and my intelligence, no matter what ties and associations are left in the rear. I would rather merit the friendship of my higher self than the approbation of my companions of the past.—*Ella Wheeler Wilcox.*

LOVE

Lesson Twelve, Part Two, of the Unity Society Correspondence School Course, written by ALLEN BARNDEN, a student.



"OD is Love." What a marvelous transformation comes to the consciousness, when the force of this statement is realized. It is not always easy to realize that "God is Love," because in the past the race belief has been that God is a vengeful God, a God of hate, who wills suffering and death to his children. But now man, in getting understanding, knows that he alone is to blame for all his sufferings, including death; and through this understanding the barrier which prevented him from realizing that "God is Love," has been removed.

The great question with him now is, how he may come into the consciousness of this Love Universal and give it expression. The way to God the Father is through the Son, the Christ, the Idea. In the Son (the Idea) are all the attributes of the Father Mind. Then in the Son, the Christ, the Perfect Man, is Love in its perfection.

This great fountain of love is not apart from man, for it is his real self, the Christ within him, the Son of God, therefore always present. Love is the only reality, for love is God, and God is all. We should definitely understand this. Love is Spirit, and Spirit is the substance of all things. It is man's work to express the perfection of Spirit, by consciously making himself one with it; by realizing that in all he does, he is expressing Spirit, the Father, or Causing Mind within him; that he is that Mind made visible, or expressed.

The attributes of God (love, life, power, intelligence, order,) are expressed by man through centers of consciousness. The solar plexus, a large brain lying back of the pit of the stomach, has two centers, one governing the stomach,

and one the heart. The Love Center is near the heart in the upper part of the solar plexus.

We should direct our attention to this center and silently declare: "You are the abode of Love. You are filled and thrilled with the mighty magnetic forces which she uses to do her work. You are powerful and active to do only good, and see only goodness and purity everywhere." It is through the development of our own Love Center that we recognize the one Universal Love in everything. The power of the Universe is made active in love.

Man thinks the commerce of the world is moved by dollars, and for dollars, but some day he will come out of this delusion, and he will see it as "God's Love," and then he will cease to labor for dollars, to live, but will be expressing "God's Love" for the benefit of the whole race.

We should often affirm that "God is Love." "I am the living expression of the love of God. Let the Infinite Love now be manifest in me." Such words are quickening, and the cells of the body that are waiting for the Word of the Spirit will be charged with positive love-thought. Every brain center throughout the body must be charged with Christ-Mind power through oft-repeated affirmations of *I Am* dominion. In this way the faculties, or our disciples, are educated in the law, and the body is regenerated.

It is hard sometimes to do the loving thing, because love is not first felt in the heart. To try to force our will to do loving things without this inner feeling of active love, will end in failure. We should meditate daily upon Divine Love and declare for it full, free expression. It is easier to do loving things than not to do them when the consciousness is active with the Spirit of love. We will never find it hard to forgive if we open our hearts to the loving, forgiving Christ spirit. Many try to forgive, but fail, because they try to do it of themselves, or through the personal man. When we realize the perfection of Christ, our real self within us, we will see the perfection of Christ, or the real self of others, and it will then be easy to forgive them the

errors of the personal man. When man realizes his true estate, there is nothing to forgive, for he knows but the one reality, Spirit, which always was and ever will be perfect; he then knows that all so-called evil is but a dream, a delusion, from which he has just awakened.

We should express our God love toward the animal world, and realize that in being kind and merciful toward them, we are helping them to express love toward us, and to their fellows. In the great day when love shall reign, "nothing shall hurt nor destroy in all my holy mountain."

Then man will have ceased to live off of the bodies of his fellow creatures. Accessories come under the law the same as principles. Doubts and fears will enter the consciousness through the destructive ideas which have entered the stomach through the food we eat. We cannot maintain a perfect state of health when any form of cruelty has been practiced, and when we eat the bodies of slain animals we are a party to that cruelty. The love of God is the royal road to heaven on the earth, and it is in loving meditation and prayer that we open ourselves to the communion of the Holy Spirit, through which we are enabled to express and see this Universal Love pervading all things, notwithstanding the appearance of things.

In every thought and act, love and wisdom should be joined. A good treatment for health, prosperity, peace and everything else desirable is, "Love and wisdom are united in me." Love, with wisdom directing it, will harmonize any discordant condition in the mind, or in the world without.

Levi, of the sons of Jacob, and John, of the disciples, represent Love. In John's epistles the love of God is made supreme. In his first letter he writes, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." That is the trouble with most of the race today; they cling to old conditions, some old grudge, or give up to passing waves of anger, hate

and jealousy, and blind themselves to the light of Truth.

There will be no occasion for stumbling when we allow love to shine and shed its brightness upon all, and our demonstrations will be made easy every time. "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world."

Paul gave the same counsel to the Colossians, "Set your affections above, not on things of the earth;" and Jesus gave the reason, "For where your treasure is, there will your heart be also."

When love is allowed to go out and fix itself upon any unworthy thing, all the forces of being are concentrated upon that thing, and when it passes away, as temporal things must pass, there is a great sense of loss.

Eternal life is demonstrated through the attracting power of Universal Love. Love attaches the heart to things eternal, and a consciousness of abiding life is the result.

Man's character is determined by the nature of the things he sets his love upon. The proof of this may be seen in the world about us. Personal love is fickle, selfish and lawless. It is the love that loves family and friends to the exclusion of all else. It is the selfish love of the sense man which says, This is my child, my wife, my mother, my land and my money.

Universal love flows from the fountain head on all alike, and is as broad as the universe. It is governed by undeviating laws, and in manifestation it is kindness, patience, generosity, unselfishness, humility, courtesy, good temper, gentleness, sincerity.

"He that loveth not his brother, abideth in death. Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not perfect

in love." It is the lack of love which makes darkness in the consciousness, and it is this darkness which is feared, so the right treatment for fear is love. All the shadows that seem so fearful are dispelled when the love of God shines forth in the heart. We find out that there is nothing to fear when their unreality is proven in the light of love. "Herein is our love made perfect, that we may have boldness in the day of judgment."

"Love worketh no ill to his neighbor." Therefore, the remedy for all labor difficulties is love. One is not to wait for another to begin obeying "Thou shalt love thy neighbor as thyself." Strife and contention have no place in the love of God, and righteousness and justice can never be established apart from the unselfish Christ-love. "Love your enemies; do good to them that despitefully use you and persecute you," is the teaching of the Lord of this planet, and to him "every knee shall bow."

Refusal to follow directions only puts off that great day of salvation and Universal Love when men shall "beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it."

Jesus warned, "He that taketh the sword, shall perish by the sword." This does not mean swords made of steel only, but any weapon which we may use against another. Knowing the "power of words," they also become weapons, or swords, when used in any destructive way against another; therefore, we should be careful how we think and speak, especially when we know that every thought and word reacts upon ourselves.

David understood the power of words, and he speaks of men whose tongues are "a sharp sword," "swords are in their lips." Solomon, too, had this understanding, and he said, "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." Love will send forth

words with blessings, and heal the piercings of every unloving word.

Bible quotations about love are so often used without the realization of what love is, that they sometimes lose their force, but quoted in understanding they are powerful. Through the quickening power of the Spirit, texts which have fallen on the ear without making any impression now become luminous. One of the oft-quoted texts is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thy strength." This command has been looked upon as impossible to keep, but now it is being known as a privilege. To love the "Lord thy God," is to love the indwelling Christ in preference to all else. This love of the real self, Christ, God, must be the first, last, and only love with us; it is the realization of the only reality. It is the utter abandonment of everything personal, or of the world, and entering into the Christ consciousness.

Scripture expresses fully and freely this God love toward man in ways that the unregenerate never see. With this Divine Love in our heart, we will find the Divine Love in every other heart, and we find this love in our own heart through belief and trust and a watching for its manifestations with thanksgiving.

"I have loved thee with an everlasting love; therefore, with loving kindness have I drawn thee."

Worry is wrong, unnecessary and must go. Fretting is common as air, as speech—so common that, unless it rises above its usual monotone, we do not even observe it. Watch any company of people, and see how many minutes it will be before somebody frets—that is, complains of something which every one in the room, in the car or on the street corner, knew before, and probably nobody can help. Why say anything about it? It is cold, it is hot, it is wet, it is dry, somebody has broken an appointment, spoiled the food; stupidity or bad faith somewhere has resulted in discomfort.
—Helen Hunt Jackson.

FAITH

Lesson Eight in "Christian Healing."

[*"Christian Healing,"* by Charles Fillmore, is a book of twelve lessons in the Science of Being, explaining the twelve foundation stones of the body-temple. Many students have written to the author and the publishers, expressing their appreciation of the book and especially of certain chapters. To determine which was considered the best chapter, a request for an expression of opinion was sent out and the lesson on Love was given first place, and Faith, second. Those of our readers who do not possess the book may be desirous of knowing somewhat of its character, and to this end we here reproduce the lesson on Faith.]



FAITH is the substance of things hoped for; the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.—Heb. 11:1, 3.

In the 11th chapter of Hebrews Paul piles the achievements of faith mountain high. "By faith Enoch was translated that he should not see death. By faith Noah prepared an ark to the saving of his house. By faith Abraham, being tried, offered up Isaac. By faith Moses, when he was born, was hid three months by his parents. By faith the walls of Jericho fell down. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthæ; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens, and women received their dead by a resurrection."

The idea that faith is something that has to do only with one's religious experience is incorrect. Faith is a faculty of the mind and finds its most perfect expression in the spiritual nature, but in order to bring out the whole character, it should be developed in all its phases. That

it is a power is self-evident. People who have faith in themselves achieve far more than those who do not believe in their ability. We call this innate confidence, but confidence is only a form of faith. Belief is another of faith's expressions. Jesus apparently made no distinction between faith and belief. He said, "Believe ye that I am able to do this?" and "Whosoever shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it." In an analysis of the constituent parts of man's consciousness, we locate belief in the mentality, working in the thought-realm, without contact with the more interior substance of the Spirit, upon which true faith is founded.

Faith is in Spirit related to what Paul calls substance or assurance. Jesus Christ used the same illustration when he referred to Peter, a type of faith, as a Rock upon which he founded his church. Faith must, then, be in Spirit closely allied to that which in the world is substantial, enduring, firm, unyielding, with an added quality of power to do and bring about results in the affairs of those who cultivate it.

Like the other faculties, faith has a center through which it acts and expresses outwardly its spiritual powers. Physiologists call this center the pineal gland, and they locate it in the upper brain. By meditation man lights up the inner mind and he knows more than can be put in words. Those only who have strengthened these interior faculties can appreciate the wonderful undeveloped possibilities in man. The physiologist sees the faculties as brain cells; the psychologist, as thought-combinations, but the spiritually-minded beholds them as pure ideas, unrelated, free, all-potential.

Faith can be extended in consciousness in every direction, and accomplish wonderful things if quickened and allowed free expression in its native realm. When Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you,"

he referred to faith working in spiritual consciousness. Such results are possible only to the faith that co-operates with Creative Law. Where faith is planted in outer things the results are not worthy of mention. Men have named them luck, accident, chance, etc. They seem to work for a little while, then suddenly change, showing that they are not under any enduring law.

When faith is reflected in the intellectual realm the results are usually profitable to the man of brains. If he has faith in his art, or his science, or his philosophy, it answers his purpose, for a time at least. But here it never gets beyond the traditions and experiences of precedent. Intellectual people do no miracles through faith, because they always limit it to what the intellect says is law. It is when faith is exercised deep in spiritual consciousness that it finds its right place, and, under Divine Law, brings results seemingly miraculous, without variation or disappointment.

Faith has always had a very large place in the experiences of religious people, because they have given it free scope and expected great things through it from the Lord. But nearly all faith demonstrations have been the result of a sort of blind confidence that God would carry out whatever was asked him. Sometimes the petitioner was disappointed, and a series of disappointments usually led to doubt and the conclusion that God had in some way changed his law. The early Christians were taught by Jesus and his disciples to have faith in God, and they did wonderful and, so-called, miraculous works. As time went on, and their attention was more and more drawn to worldly things, the Christians of a later day became separated from the spiritual forces within and their faith lost its energy. Then they began teaching that miracles were no longer necessary; that God had given them to the early Christians because they did not have the Bible nor an organized church. They also taught that the miracles were given to prove that Jesus was the Son of God.

Now we have a fuller understanding of the law of

God, and we know that whatever has been done can be done again under like conditions. If Jesus and his disciples, and the early Christians, did marvelous things through the prayer of faith, we can do them. All that is required is persistence in the use of faith, until we make connection with the higher realms of consciousness, where, as Jesus said, though our faith be small as the smallest of seeds, it will spring forth and demonstrate its power to carry out every desire that we put into it. "Nothing shall be impossible unto you" if your faith is in Spirit and you work in harmony with Divine Mind.

The Christian religion has been a great factor in the development of faith in the inner realms of man's being. "Blessed are they that have not seen, and yet have believed." The power to see in Spirit is peculiar to faith. In its outer expression it is sight: interiorly it is that which perceives the reality or substance of Spirit. Mental seeing is *knowing*; as when a certain proposition is presented to us, and we perceive its truth, we say, "I see, I see," meaning that we mentally discern.

Faith in the reality of things spiritual develops the faith-center in the brain, called the pineal gland. When this embryo eye is illuminated with spiritual faith it sheds a radiance like a halo around the head, which extends in lessening degree throughout the whole body. "If thine eye be single, thy whole body shall be full of light." The halo, which the early artists painted around the heads of saints, was not imaginary, but real. This illuminating power of faith covers the whole constitution of man, and makes him master of all the forces centering about spiritual consciousness. Faith and prayer go hand in hand.

"Hast thou faith? have it to thyself before God. Happy is the man that condemneth not himself in that thing which he alloweth." Have faith in what you do, and after it is done do not condemn yourself. We are all seeking happiness, contentment, and we know by experience that we are happy when we are in tune with our environment. There are a great variety of ideas that cause us

inharmony. We think that if we have money and friends we can be happy; but it is not things that make happiness. It is our mental attitude toward things that fixes our relation to them, and the better we understand the innate substance of the world about us the more do we appreciate it.

Faith is ever active and should be the true substance of every idea. We must have faith in our power, capacity and ability, and to have this faith our thoughts must be centered in the great Universal Mind. Success lies in God. Whatsoever is not of faith is sin; then whatsoever is of faith is not sin. This is the new standard of righteousness for the man who is putting on Christ. It is his breastplate, his protection while he is coming up into knowledge of the Absolute Good. Sin is missing the mark, and we miss it by not having faith.

Faith in the reality of the forces invisible, called mental and spiritual, is absolutely necessary to one who expects to succeed in demonstrating the Higher Law. Jesus was the herald of a set of laws that will revolutionize the whole civilization of this world and produce a new and higher type of men. He called this new condition for the uplift of the race the "Kingdom of Heaven," and he said it must be built upon the foundation typified by Peter (a rock), which is faith. The development of the faith faculty in the mind is as necessary to the worker in spiritual principles as is the development of the mathematical faculty in the worker in mathematics. Neither of these faculties comes at a bound fully formed into consciousness, but both grow by cultivation. "Increase our faith" said the disciples, and Jesus answered, "Have faith in God."

All readers of Scripture recognize Peter as a type of faith, and we may, by studying his experiences, get hints of the development of that faculty in ourselves. The fluctuating allegiance to Jesus of Peter illustrates the growth of faith in one who has had no development of that faculty. Faith and doubt contend for the supremacy in Peter, and we wonder why Jesus should choose as his chief disciple this vacillating, weak and cowardly fisherman. But

we observe that Peter was enthusiastic, and bold at times, and also receptive and patient under reproof. He had never walked on the water, but when Jesus said "come," he boldly went out to meet him. Doubt was dominant and he sank, but the helping hand was extended to him and he was made stronger by the experience. This and many other illustrations in the history of Peter, shows how faith grows in the mind, and we should not be discouraged if our first efforts fall short of the desired end.

A very little faith often produces surprising results. The forces invisible are much closer than we think, and when we turn our attention in that direction the response is usually so pronounced and so swift that we cannot but feel that a miracle has been performed. A more intimate acquaintance with the Divine Law convinces us that all things are possible under it if we only *believe*, and at the same time conform our thoughts to its principle.

Peter (faith), James (understanding) and John (love) were the three disciples who were very close to Jesus, and they are more prominent in his history than the others. This indicates that these three faculties are developed in advance of the others, also that they are closely associated. Understanding reveals to us that God is a Mind Principle whose foundation is *ideas*. When this relation of the Creative Principle dawns upon us, we see how easy it is to commune with God. Through this communion we almost unconsciously strengthen Faith, and we find that one faculty helps another to grow. But there must be room in which to grow and this is made by Love. Selfishness is limitation and it binds man in a little prison called personality. The only way to enlarge the character and give play to all the faculties is through love. Love enlarges the field of consciousness by leveling the thoughts of enmity and opposition. Make friends with all your adversaries quickly, whether they be persons, thoughts or things.

We are constantly making conditions through our thoughts. Some people declare that everything is against them. If they miss a car, they say, "It is always the way."

and they build up that state of mind and everything seems contrary to them.

In all of our lives we should condemn nothing that comes to us and nothing that we do. We know the law; let us keep it, and not set up any adverse conditions by our thoughts of condemnation. Whatever you are doing, be happy in it. If you are getting wrong results do not believe in an angry God. You are getting the result of your acts according to your faith. Be wise; pronounce nothing evil, and only good will come. Shall we call everything good? Yes. If the savage knew this law he could lift himself to a higher consciousness by it. We get out of savagery by seeing good.

Have faith in the innate goodness of all men and all conditions. Do not condemn, no matter how great the provocation. What you *think*, you create in your own consciousness. Enlarge your range of vision and you may see good in what now seems evil. God is good and God is all, hence there can be no *real* condition but the good. Why should we waste our time fighting the evil? If we build our character upon Faith, Understanding and Love, with the great *I Am* as the focal center, we shall become pillars in the Temple of God.

To improve yourself, the first essential is to prevent all waste of energy by living in poise. The second essential is to use your imagination in picturing those things that you want to accomplish now. And the most practical use that can be made of the imagination is to picture your talents and faculties larger, greater and more perfect. To imagine in mind a larger and more perfect talent is to give the creative forces in mind a better model; and as these forces always create after the fashion of the latest model, they will consequently create the larger and the more perfect talent—*Larson*.

"A wise old German said: 'I likes to give willingly. Ven I gives willingly it enjoys me so much I gives it again.' "



BIBLE LESSONS

BY CHARLES FILLMORE

LESSON 5, FEBRUARY 2

THE FLOOD.—Genesis 6:9-12; 7:11-24.

9. These are the generations of Noah. Noah was a righteous man, and perfect in his generations: Noah walked with God.

10. And Noah begat three sons, Shem, Ham, and Japheth.

11. And the earth was corrupt before God, and the earth was filled with violence.

12. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

11. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12. And the rain was upon the earth forty days and forty nights.

13. In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14. They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort.

15. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life.

16. And they that went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in.

17. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth.

18. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters.

19. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered.

20. Fifteen cubits upward did the waters prevail; and the mountains were covered.

21. And all flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man:

22. All in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died.

23. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark.

24. And the waters prevailed upon the earth a hundred and fifty days.

GOLDEN TEXT—*The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord.*—Rom. 6:23.

"Most of the higher critics see in Genesis two separate stories of the flood, worked together in one account by the editor of Genesis. These can be seen in different kinds of type in Bacon's *Genesis of Genesis*, or Bissell's *Genesis Printed in Colors*. Or, if one will mark on the margin of his Bible the following verses with a blue pencil for the *Jehovistic or Prophetic story*, and the remaining verses with a red pencil for the *Elohistic or Priestley story*, he can read easily the supposed two accounts. Mark with blue 6:1-8; 7:1-5, 10, 12, last part of 16, last part of 17, 22, 23; 8: last part of 2 and first part of 3, 12-16, and last part of 13:20-22; 9:18-27. Thus read in two stories there is considerable variation and contradiction, especially in relation to the numbers of animals brought into the ark, and as to the duration of the flood."

There have been many floods on the earth, and all nations have traditions of a time when, to them, the whole earth was engulfed in a great deluge. But these do not necessarily refer to the flood in Genesis, nor corroborate it as history. All geologists agree that there must have been many deluges in the past history of the earth. One writer says: "We know that at the close of the glacial period the coast of Maine was submerged to a depth of 250 feet, St. Lawrence Valley to a depth of 500 feet, Grinnell's Land, 2,000 feet."

So as a history of a great rain the Genesis story is rather uncertain, and from that standpoint we cannot gain much from its study. But as an idealistic description of

a certain line of thought, either in the individual or the race, and its result in consciousness, we can profit much.

When we lower our ideals to a material basis, the "sons of God" are taking unto themselves wives of the daughters of men. Then "the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

When we unite the superior faculties of the mind, such as faith, will, imagination, etc., to material surroundings, personalities, and selfish desires, we are falling short of the law of Being, which is that these higher powers shall draw upon the formless and be united to that realm wholly. To unite these spiritual faculties with the things of sense is in direct opposition to the Divine Law, and is scripturally termed "wickedness."

When this wrong use of the faculties reaches a certain point, the law or Lord of our being begins to regulate the consciousness. A destruction of the man-made condition sets in. Noah is the son of Lamech. Lamech means *the strength of youth*, and Noah means *rest*. Thus it is in the strength of our youth that we idealize the material and attach our spiritual to the things of sense. But the law of reaction sets in, Noah (*rest*) finds "grace in the eyes of God."

If you have indulged in the strength of your youth in the things of sense, the law of spiritual equilibrium, the Lord, is now working itself out in a *rest*, and you may have bodily ills. This is where the flood of wicked thoughts drown out and cleanse your earth. If you are spiritually wise, you will not try to stop this flood in material ways, nor try to save its people—your false sense of things. The only sure remedy is refuge in the ark of the Lord, which you can, by *resting* in the spiritual part of yourself, built right in the midst of this flood of error. First, you must believe in divine guidance. Noah did not heed the jeers of the materially-minded people about him. Then you must build your ark on the scientific understanding of truth as to the wisdom, presence and power of God. This is

significant in its mathematical dimensions as given to Noah. The ark is built upon the affirmations of what you are in Spirit. You take into it your wife, your sons and their wives (spiritual principles inhering in the soul), "and of every living thing of all flesh, two of every sort" ("male and female," the positive and negative activities of life in the organism). That is, you affirm Spirit as all in all as primal essence.

The ideas of divine truth are to be fed with the food of Truth as you float above the flood of error surging about you. In due time the waters will subside and you can walk forth and proceed to people your earth with new and better thoughts.

LESSON 6, FEBRUARY 9

GOD'S COVENANT WITH NOAH.—Gen. 9:8-17.

8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish my covenant with you, and with your seed after you;

10. And with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth.

11. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between me and all flesh that is upon the earth.

GOLDEN TEXT—*I do set my bow in the cloud, and*

it shall be for a token of a covenant between me and the earth.—Gen. 9:13.

Science teaches that man's body contains all the elements that are found in the earth. Religion goes a step farther and proclaims that man is an epitome of Being—that he is like his maker in Spirit, soul and body, the "image and likeness" of God. If man's body is of the same character of the earth, it must in some of its phases be like its prototype. The earth is three-fourths water and one-fourth land. The body is about eighty per cent water. As the waters of the earth evaporate and surround it with clouds of mist, so the waters of life surround man's body. As the electrical forces move upon the earthly mists, so the mental forces cause the invisible ethers of the body to condense and flood it. The poet's, "A flood of thoughts came o'er me," is not a metaphor but a plain statement of fact. When mind and body reach a certain tense, strained condition, the law of oneness forces a conjunction, and a flood follows.

With these analogies we may reasonably assume that the lesson of the flood is especially valuable to us in the light of its parallel in our minds and bodies.

Man is an epitome of all that exists in Being, even unto the Spirit of God, which is inspired in him. But man is a free agent. He can open his mind to the Divine Intelligence and know the creative law, or he can declare his independence and work his character out through blind experimentation. Our race is in its experimental stage. In our ignorance we transgress the law to the last limit and a great reaction sets in. This is the flood. We may name it diabetes or dropsy. Names express the general condition, which is negative to the point of dissolution. Then that in us which looks to God in extremity is awakened and we seek the Divine Law. This obedience is Noah, through whom seed for a new state of consciousness is saved.

The reference to the rainbow as a "token of a covenant between me and the earth," involves this law of obedience. The rainbow is formed of many drops of water,

each of which is a prism receiving and obediently reflecting the sunlight. Each drop represents a human being and the whole the race. The seven colors of the solar spectrum are produced by different rates of vibration in a universal energy, which in its multiplied activities make the visible universe.

When man is like Noah, obedient to the guidance of God, he will never be flooded by negative conditions, and when the whole race enters into this obedience, the perfect blending of the natural world with its seven creative principles will be forever established. The rainbow is a sign in the heavens of this state in which we will all form with our obedient minds, an endless circle of natural perfection.

LESSON 7, FEBRUARY 16

THE CALL OF ABRAHAM.—Gen. 12:1-9.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee;

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

9. And Abram journeyed, going on still toward the South.

GOLDEN TEXT—*I will bless thee, and make thy name great; and thou shalt be a blessing.*—Gen. 12:2.

Every Hebrew name has an inner meaning. In this lesson are found names which may be interpreted as follows:

Abram—the lofty one is father.

Abraham—father of a multitude.

Sarai—my princess.

Sarah—a princess.

Haran—mountainous.

Terah—loiterer.

Canaan—lowland.

Shechem—should; mountain ridge.

Moreh—teacher.

Bethel—house of God.

Ai—heap, as of stones.

The movement in consciousness here represented is that of one who has been inactive spiritually—has been a loiterer. Terah, the father of Abram, means loiterer. The Lord, or spiritual impulse within, presses forth to religious activity. It virtually says, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee."

Then lofty ideals begin to possess the mind—Abram, the lofty one is father. Faith in the unseen God and divine guidance become part of the consciousness without special effort when man is obedient to the Spirit. It may seem blind faith to those who depend upon sense evidence, but it works out beautifully in the lives of those who are true to it. We see this type clearly brought out in Faith people; they do remarkable healing and bring about almost miraculous results in temporal affairs without asking about or caring to know the law by which it is done.

But this lack of understanding of all of the resources of God in the promised land of Canaan necessarily leaves voids and waste places in the consciousness. There was a famine in that land and Abram went down into Egypt—obscurity. Physically Egypt means the vitality of the organism. Those who are not in the all-round understanding

of the Divine Law, and do not therefore know how to affirm a steady current of life from below to feed the flame of intelligence above, have periods of bodily exhaustion. In this state they lose the Divine guidance and are plunged into apparent darkness. This is a necessary adjustment, however, and the law usually works itself out in restored vitality.

Here again is shown the result of lack of understanding. Sarah, the wife of Abram, is the soul, the affectional, emotional part of the man. It is the daughter of the king—"a princess"—and should never be allowed to unite in any way to matter or material conditions. Not having divine understanding, when Abram was drawn down into the vital processes of the organism for recuperation, he allowed his loves, affections and emotion (Sarah) to become united to the ruling states of consciousness there, and brought plagues upon the house of Pharaoh in consequence.

It is right and proper to recognize the vital center in the organism, which is the generative, or sex center, as having a place in the divine economy, but man should never become involved in the mere animal processes of life generation, of which a coarse form of animal sensation is one phase. This is what brings the plagues of Egypt (disease) upon the human family.

Metaphysicians who are regenerating their bodies through the concentrated power of their *I Am Word* should heed this lesson, and when quickening, cleansing and readjusting the cells at this life center, they should not forget to silently declare the truth of Spirit: "The sensation of the flesh cannot hold my Love. My Love is the Daughter of God, and we are joined to purity and pure desire in our Father's house." Thus they shall escape the plagues of Egypt and the rebuke of Pharaoh—"What is this thou hast done unto me? why didst thou not tell me she was thy wife?"

LESSON 8, FEBRUARY 23

ABRAHAM AND LOT.—Gen. 13:1-12.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.

2. And Abram was very rich in cattle, in silver, and in gold.
3. And he went on his journeys from the South even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Ai.
4. Unto the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah.
5. And Lot also, who went with Abram, had flocks, and herds, and tents.
6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7. And there was a strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle; and the Canaanite and the Perizzite dwelt then in the land.
8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren.
9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left.
10. And Lot lifted up his eyes, and beheld all the Plain of the Jordan, that it was well watered everywhere, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.
11. So Lot chose him all the Plain of the Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the Plain, and moved his tent as far as Sodom.

GOLDEN TEXT—*The blessing of Jehovah, it maketh rich, And he addeth no sorrow therewith.*—Prov. 10:22.

Volumes might be written about faith, its relation to the conscious, the subconscious and the superconscious departments of the mind, and its centers of action in the body. Abram represents faith in its early establishment in the consciousness, and in his life we have portrayed the different movements of this faculty on the various planes of action in man's being. In order to understand the lessons in Abram's life a certain familiarity with each plane of consciousness is necessary.

That in the individual called *I* may be termed *attention*. It is in reality Spiritual Man. It is the inherent capacity of *I* to recognize ideas, and through the law of

Being form them into states of consciousness; but after forming states of consciousness and setting up action in their various departments, the *I* can leave them like a millwright leaves the mill he has constructed over a waterfall. Abram journeyed from place to place. Nature carries on the work after it has once been established.

So we find ourselves in the possession of states of consciousness with which we seem to be ignorant. There is a subconsciousness, for instance, that carries on the digestion, assimilation, circulation, respiration, elimination, etc. We could not be in possession of an organism having these various movements of mind unless we at some point in our experience established them. If we consciously formed these functions, it is plainly possible for us to again possess them and become familiar with their action.

Thus it is a question of *attention* whether or not we shall know about the various states of consciousness. If we will rivet our *attention* for but ten minutes each day upon the heart, we shall in a short time know something of what is going on at that center. So with every department of the organism. Whenever there is a process being carried on in the body you may rest assured that a center of consciousness is located somewhere in that vicinity, and you may know all about it by continually centering your attention there until the light shines.

We found in our last lesson that Abram (faith) went down into Egypt (vitality) because of a famine. This lesson tells of his return "very rich in cattle, in silver, and in gold." His nephew, Lot, was with him, and they had so great possessions that "the land was not able to bear them, for their substance was great, so they could not dwell together." Everything has two sides, the inner and the outer. Every faculty of the mind has its active and passive sides, its objective and subjective, positive and negative. The meaning of Lot is *hidden, covered up*, and he represents the subjective or negative side of faith. His domain is the flesh. When the division took place between Abram and Lot he chose the "Plain of Jordan . . . like the land

of Egypt, as thou goest unto Zoar." The river Jordan means *equilibrium of forces*, and Zoar means *inferior*. So we should beware how we link the *I Am* with that faith which is established in the flesh. It is Lot, and is allied to the negative.

Abram went up where his tent had been at the beginning, between Bethel (*house of God*) and Ai (*heap of stones*). This refers to the establishment in the consciousness of that higher faith—faith in God. Jesus said, "Have faith in God." This God Faith has a place of abode in man's very organism. Bethel refers to the *medulla* and Ai is the *pineal gland*, which is at the very center of the head and looks like a half-opened eye. Strange to say anatomists have found a few grains of sand at the center of this gland ("heap of stones"). In Scripture history Ai (eye), or Hai, was the royal city of the Canaanites. Canaan means *lowland*, that is, the body consciousness. Remember the body is the *promised land*, and when man rediscovers this lost domain all the promises of Scripture will be fulfilled.

"Then Abram removed his tent, and came and dwelt by the oaks of Mamre, which are in Hebron, and built there an altar unto the Lord." Mamre means *manliness, strength*; and Hebron, *association*.

The lesson is that *faith in God* brings about the right relation in all the associated faculties, and withal an enduring manliness and strength.

The way to perfect understanding is through recognition of our relation to God, and an earnest desire for a spiritual discernment; as desire is the awakening and moving power of the universe, it necessarily becomes the corner-stone in the foundation of all upbuilding. And when our desires are clothed in spiritual vestments, the veil of ignorance and blind superstition is swept from our vision, and the light of Divine understanding floods the world with the light that has always shown on land and sea—universal love.—*Healey.*

THE FAMILY—HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing

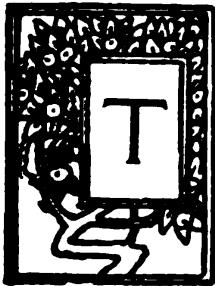
EDITED BY MYRTLE FULLMORE

*May all the days of the New Year
bring to you and your household,
Health, Joy and Prosperity.*

THE STORY OF LOVIE

Chapter VII

MORE IDEALS



HE dial of the year has turned thrice round since the coming of our king and queen. Spring has spread again her green tents in the woodland kingdom; again awakened her sleeping beauties; again recalled her feathered orchestra from the southland and set astir the pulses of glad life in all her creatures.

So much like that other spring seems this one, you would never know from anything apparent it were not the same. No change in song of bird, or hum of bee, or hue of flower, or rustling leaf; no trace of the three intervening years has record here. The seasons are God's calendar; the years, man's measure of events.

But while yet we meditate, two boyish figures bound into sight and make a race for the big oak. "I touched it first," was the joyful shout of the winner.

"All right," cheerily called out his fellow, "those legs will fetch you every time;" and unable to express their exuberance of spirit otherwise, the two boys locked in the embrace of a wrestle and rolled on the soft sward. There's something strangely familiar about these two boys. That bright poll bobbing up and down on the grass strongly re-

sembles Pinkey's, and those big blue eyes are very like Crutches'; but then these boys are clean and well dressed and would raise their hats and speak to you in good English, you are quite sure of that. Then, too, they are both strong and well, and there is no sign of crutches.

As if to answer our puzzle, the bright-haired boy leaves off with his romping, and setting himself up against the big oak calls out:

"I say, Crutches"—then recalling himself he jumps to his feet and bumps his head three times against the oak tree, with the self-admonition, "Now I guess you'll remember." Then turning to his blue-eyed companion, he explained, "I didn't go to do it, for I promised Miss Wiseman I never would call you that old name again, and I'll bump harder than that if I ever do; but I'll never forget again, you see if I do! She told me the story of King Richard so's to help me remember, always, '*Richard is himself again.*' "

"Oh, you're all right, Philip," replied blue eyes; "a little slip like that's nothing. I'm strong and well, and if the boys should call me that I wouldn't mind it now."

"Well, they'd better not. They can call me Pinkey as much as they like, but they'd better let you alone;" and a doubled fist beat into the air.

Richard laid a gentle hand on the clenched fist and stayed it in its course.

"Philip, you musn't be like Simon Peter; he was always ready to fight for his Lord, but he couldn't stand the test of being still for him."

"What do you mean?"

"I mean, there is more strength needed to bear than to fight. The doubled fist can't serve; it is the open hand that can really help. I've had lots of thoughts about these things, when I've been alone and could do nothing but think. Oh, Philip, I am sure the dear Lord has been trying all the time to make me understand."

Not altogether able to comprehend his companion's speech, Philip eased his mind by saying, "I'm glad folks

don't die of good." Then Richard laughed and Philip laughed, and the distance between them was lessened by mental fellowship.

In these boy-calendars we find the record of the three years that have slipped by since our last visit to "Wiseman's Wildwood," and it is plainly evident that Trixey's school has been a success.

But where is Trixey, and what have the years measured out to her and Jack? It would take a book to tell it all, and then you would have to get close to the Great Heart to appreciate the efforts of these young souls to liberate and lift, to bless and enlighten all their lives have touched. The proud and the rich, as well as the lowly, have visited them, and have been blessed, for "Wiseman's Wildwood" has become a synonym for heaven to the city outside. And Trixey? You will find her in her "throne room" sitting at the feet of Aunt Joy, rehearsing the wonderful events that have taken place in her new home and Jack's. And such a fellow as Jack is! Why, you could fill a volume with the wonderful things that Jack has done in his profession, and Trixey glows with pride and pleasure as she relates how Jack refused a case that promised him—oh, ever so much! just because he was offered the wrong side of it, and how Jack persuaded another client not to take his case into court, but to put it into the hands of the Eternal Justice, and after it had worked out—oh, so wonderfully! he came around and gave Jack a great big check, double what his fees would have been, and told him his advice had been worth a great deal more than that to him, for it had saved him his friends, his peace of mind, and his faith in Divine Justice. And so Trixey went on enumerating the virtues of her wonderful husband, while Aunt Joy's heart drank in her sweet confidence and rejoiced in the harvest that had come from the sowing of wholesome thoughts in the Day home when Trixey was a little girl.

Then followed more sacred passages from her life and Jack's. Aunt Joy softly stroked the shining hair of her niece and whispered—"Blessed art thou among women."

Trixey bowed her head for a moment on Aunt Joy's lap, and then rising to her feet she stood before her aunt, her soft clinging garments half revealing, half concealing the nature of her joy. Never has artist or poet expressed by brush or pen the Divine Annunciation as did Trixey standing there with the tremulous light of a dawning realization radiating her face and form, her eyes uplifted and her hands crossed upon her breast. Aunt Joy gazed upon her in silent admiration. Surely the "handmaid of the Lord" was never more divinely overshadowed!

A moment more the spell was broken, and Trixey flung herself into Aunt Joy's arms, weeping out the emotions her soul could no longer control. A long silence followed, and then Trixey's heart relieved itself in speech:

"It was a year ago when the dream first came to me. I thought I was sitting down by the little brook, when there arose from the water something that looked like a lily bud, and it floated toward me. The nearer it came the larger it grew, and a strange joy filled me as I reached out my hand to take it; but before I touched it the green calyx unfolded and a tiny child lay nestled within. It was so beautiful my heart went out to it in longing. I begged the lily to give it to me, but a voice like the rippling of the waters answered, 'Some day.' Then I awoke, but life seemed incomplete after that, and my former ideals imperfect, and go where I would the image of that beautiful child haunted me. Jack wondered at my abstraction and everybody noticed I was changed; but I could not seem to help it, nor for a time could I tell Jack what it was. At last one day we were alone down by the little stream, and then I told him of my dream and how I was haunted by the beauty of that child. Dear Jack, he is so wise and loving! He put his arm about me and said, 'Why, Trixey, that was only another ideal for us to realize. We may call that beautiful child to us from its home in the Infinite Love. God has bestowed upon us the power to do so, and if our hearts are one in their agreement to such consummation, our sacrament of love will be the vital magnet that shall draw to us the

soul of that beautiful child.' Oh, it was all so wonderful the way Jack explained it; and then I understood the meaning of my dream and why it haunted me.

"Oh, Aunt Joy, such wonderful things have come to me since I have realized that it was given me to prepare a living garment for this beautiful expression of divine Love!

"I seem to know what Mary knew that kept her singing songs of ecstasy, and Jack and I have kept our bodies holy and our minds free from selfish thoughts, that we may become more worthy of our angel guest.

"And oh, Aunt Joy, my dream is coming true! for nearer and nearer floating toward me on the stream of days, this beautiful child approaches, and 'some day,' as the voice announced, the lily bud will unfold for me."

(To be continued.)

YOUTH EVER RENEWED

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again
And warmth within the mountain's breast.

So ample is the earth we tread,
So quick with love and life and frame,
Ten thousand years have dawned and fled
And still her magic is the same.

A little love, a little trust,
A soft impulse, a sudden dream,
And life as dry as desert dust
Is fresher than the mountain stream.

So simple is the heart of man,
So ready for new hope and joy.
Ten thousand years since it began
Have left it younger than a boy.—*The Wasp.*

The sunshine of life is made up of very little beams, which are bright all the time.—*Aitken.*

TRUE MOTHERHOOD

Series X

MOTHER GOOSE

LIDA H. HARDY

No greater good fortune can befall a child than to be born into a home where the best books are read, the best music interpreted and the best talk enjoyed.—*Hamilton W. Mabie.*



REDERICH FROEBEL, who saw into the heart of the child second only to Jesus the Christ, made it a habit of his life to go about familiarly among the homes of the German peasantry, for the purpose of observing mothers as they caressed and entertained their babies. It was in this way that he gathered together a large number of national nursery jingles and cradle songs, which later he made use of, after eliminating from them all destructive thoughts and coarse expressions which too often render them harmful instead of helpful to children. These rhymes were published by Froebel in book form under the title of "De Mutter-und Kose-lieder" (The Mother Play and Nursery Songs). "He who understands what I mean by this book," says Froebel, "has fathomed my deepest secret." "The Mother Play and Nursery Songs" is called "the mother's Bible," and is by educators said to be the greatest book for mothers and the greatest book for little children in the world.

That Froebel's Mothers' Book is being recognized, appreciated and followed is one of the most promising signs of the times, because it is the very foundation and root of all reform. We live in an age of progress. All things are being made over and being made better. The inventions and productions of past generations cannot keep pace with the demands of the present age. Because there is today a greater demand than heretofore for higher mental development; even the old Mother Goose Rhymes are not now considered suitable for boys and girls of the twentieth century.

Some one says: "O, it is the folk-lore that we love and cannot let go of."

"Behold, old things have passed away; all things are now new." We must let go of the old things which are "*in part*" when that which is *perfect* has come. If we cannot let go of the *old*, we can in no wise enjoy the blessings which are unfolded from the *new*. We must even let go of the beloved *folk-lore* when it comes associated with selfishness, theft, envy, disobedience, irreverence and many other forbidden errors.

The children of the past have prattled of Johnny tripping up his grandmother; of tying rags to an old man's coat; of kicking an old man down stairs because he refuses to pray; of Taffy stealing a pig; of the old woman who whipped and sent her children to bed, without giving them enough to eat, and of Jack Horner who thought himself great, but who was only selfish. Mother Hubbard's dog was hungry, but her cupboard was empty. Boy Blue's cows strayed in the corn-fields and destroyed the grain, because he was asleep to duty. Boo Peep's sheep were lost. The people came to town in rags and tags. Simon was simple. Big John Stout drowned poor pussy, who never did any harm. The man was crooked as well as his wife and children, and everything connected with him, and

"Jack fell down and broke his crown,
And Jill came tumbling after."

Let us pause long enough to analyze these jingles which have been dealt out for generations and generations to hungry little souls thirsting and reaching out for the true and good. What lasting impressions have been left on the little plastic minds? Have they not been impressions of untruthfulness, dishonesty, unkindness, disrespect for elders, and distrust and lack of faith in God's unfailing bounty?

Mrs. Mary Peabody Mann says of them: "Such demoralizers as these should have the reprobation of society."

With Mrs. Mann thinking parents and educators are coming to realize that the stories, jingles and rhymes of early childhood possess a grave importance which cannot

help but influence either for right or wrong the character of the child. For this reason literature for children cannot be too carefully selected, and to this selection kindergartners and students of child nature are now giving close attention. Those who have closely observed the nature and habits of children, unite in considering their reception of the earliest rhymes of childhood as the starting-point of moral life and the beginning of mental development.

Kindergartners who use in their work the revised melodies, say that when these rhymes are presented to children *first* before they have been *taught* the old, they enjoy and hear them gladly. With children who have been taught the *old first*, some difficulty is experienced in working out the old, in order to make room for the new.

This same difficulty we children of larger growth meet, when we attempt to remove the swaddling clothes of error, form and creed in order to uncover the Christ within. And the same glory which filled your heart and mine at this time, fills the heart of the little child when he learns that of a truth Jack Horner was *not a selfish boy*—he didn't stay in the corner and eat his pie all by himself.

"Little Jack Horner came out of his corner
With the plum he'd dug out of his pie,
And said, 'I can't bear it unless I can share it,
For a right up-to-date boy am I.'"

And how glad the children are to know that they have also been misinformed about big John Stout! It was *he* who pulled the pussy *out of the well unharmed*, and

"John's not happiest, unless
Helping to relieve distress."

One little boy drew a deep, free breath of relief to know that

"Good mother Hubbard went to the cupboard
To get her nice doggy some food.

And that

When she got there she found plenty to spare
Of victuals and *everything good*.

* * * *

She could not but win—she found all within
By just simply opening the door."

It does not need a psychologist to readily see that the small boy had caught sight of God as his mighty resource, and that he will later observe and obey the great universal law of demand and supply.

Mother Truth's Melodies for Twentieth Century Boys and Girls will impress upon the minds of children that the "rags and tags" of yesterday have passed away, and that now—

"The people are coming to town
In smiles and health, in joy and wealth,
Without a single frown."

Thus conscientious parents and kindergartners give to their inquiring little ones simple, childlike rhymes and jingles, which not only please and entertain, but which hide beneath their charming exterior a presentiment of God's mighty laws of Truth.

It is words that our children are admitting into their mentality.

At school we learned that a word is the sign of an idea. And in recent years we have learned of the great omnipresent, invisible realm which is permeated with ideas.

When we speak a word, it immediately unites itself with the idea of like character in this great invisible realm, and through this union is born into visibility an expression or out-picturing of that idea. This law is being proven hourly and momently.

And now that we have opened our minds to the Great Spirit of Wisdom which inspired the statement, "As a man thinketh, so is he," we realize the blessed privilege of putting into the minds and hearts of our children those words of Power and Truth which bring into manifestation whatsoever things are lovely and pure and true.

"My words are Spirit and they are Life." "I and the Father are one."

Stranger, if you passing meet me and desire to speak to me, why should you not speak to me? And why should I not speak to you?—*Leaves of Grass.*

MATERNITY

Mother Talk No. 3

EMMA H. TEEL

"Perchance on wing of honeybee,
 Or gentle breeze, from tree to tree,
 And flower to flower, the pollen's blown,
 And in the All-Life meets its own—
 That other part—which gives it power
 To propagate another flower;
 Thus thoughts are born of you and me
 From thought-germs of Infinity,
 As in the silence deep, we wait.
 Conceive we the Immaculate."



E have all heard the oft reiterated statement that a child has the right to be well born, and we believe it; but when the assertion is made that a child has the right to "immaculate conception," we are prone to shake our heads in doubt. Still we believe, "In the beginning was the Word, . . . and without the Word was not anything made that was made." Then are not our children "Thought-Words" of Infinity? If one or both parents can realize this, then each child will have its own special Word of Truth, which will be made manifest in the flesh. At least, this was so with my family. All through the period of waiting for my oldest son, I assured myself of the wisdom of God by the quotation from "The Hoosier Poet":

"The One that's runnin' this concern
 Ain't got nothin' else to learn."

With all my inexperience, I was guided to do the right thing, and instead of a "Specter of Fear," the "Angel of Peace" hovered over me. With a perfect physical organism he is out-picturing Wisdom, and all his innocent boyish desires are marvelously satisfied. As, a few years ago, the desire of his heart was a donkey, and his imagination would picture all the wonderful things he would do when he got his burro. Shortly after this a friend of his

papa said: "Tell that boy of yours that I've got a 'mule' over at my house he can have if he will come and get it and keep it, for it opens all the neighbors' yard-gates and grazes on their shrubbery." Jack was brought home in triumph and helped to raise some prize corn, as his owner had now joined the corn club, and furnished lots of fun for him and little brother and sister. As the boy grew, so did his ideal. Now it was a horse which was wanted, so he sold his corn to his papa and with his prize money bought a well-bred pony. Now he is planning for more prize corn and cotton, and through this a course in agricultural college as soon as he is old enough to be admitted. This is a homely but true illustration of the power of the true word to go on demonstrating good for us. The vibrations set in motion by one true word never cease. Do I worry about his future, as so many mothers are prone to do? No, indeed! The same Wisdom which ruled his advent into this manifestation will continue with him through all eternity.

When I knew the little rose-bud girl, who is cooing and laughing beside me as I write, was to come to live with us, my thought was, "It is of God." As nothing but good can come from God, she out-pictures my word in being such a healthy, jolly little dear that she is a marvel to all who see her. Is it any wonder that children are cross and fretful when mothers rebel at the cares and responsibilities of motherhood?

These cares can be greatly lessened if the right thought is held. If baby's bath is given while holding the thought of "Purity," and the little garments are put on with the song, "You are clothed safely round with Infinite Love and Wisdom," it will be surprising to one who has not tried it to note how much cleaner the little hands, face and clothing will be kept, and there will be no accidents, causing cries to be hushed and wounds to be bound up. Even in our play we should set a guard on our lips, as every idle word must be accounted for. Instead of calling baby "mother's little mischief," or "little nuisance," let us try "mother's dear good baby" and "little happy-heart," and note how

the dimples will come. I had a practical illustration of this when my baby was only a week or two old. A neighbor, who came often, would take up the baby and say, "O, the poor baby," in the most commiserating tone, and baby, like her elders, would proceed to howl her lustiest. It took several lectures on the power of words, supplemented by baby's illustrations, to break her of the habit.

Mothers in Truth will hasten the coming of the new race if they will only realize the true source of these "thought-bred flowers" and then "know only God and him manifest" in them.

A child's kiss
Set on thy sighing lips
Shall make thee glad.

A poor man served
By thee shall make
Thee rich.

A sick man helped
By thee shall make
Thee strong.

Thou shalt be served
Thyself by every sense
Of service which
Thou renderest.—*Elizabeth Browning.*

"Goethe foreshadowed much modern insight when he declared that in every fault of the child lies hidden the uncorrupted germ of a virtue. Destructiveness and meddling mature with proper training into constructiveness and industry. Teasing inquisitiveness is but the infancy of science, and even pugnacity and obstinacy are the crude forms of virile and dynamic character. . . . In brief, let us take to heart in our contemplation of the child, the Apostle's injunction, to think on the things that are fair and lovely, and of good report, and we are rewarded by finding the child's soul rich in these sources of character."

"TRAINING THE CHILD TO LOVE"

A splendid article on this subject in an old number of the *Sunday School Magazine* has been brought to our notice. We make clippings of its introductory quotations and topics, trusting they will stimulate our Home readers to discuss the subject and bring out the best ways and means for accomplishing this training in the family.

"Even the child's love can decay if not nourished carefully."—*Frederich Froebel*.

"All exercises which awaken the active powers, which form the capacity for rendering loving service to fellow-creatures, will help to lay the groundwork of religion in the child."—*Madam Marenholtz-Bulow*.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"—I John 4:20.

"My little children, let us not love in word, neither with the tongue; but in deed and in truth."—I John 3:18.

"There is a physical love which expresses itself in the mere kiss and word and hug of endearment; . . . it is but the door or entrance to that other higher form of love which manifests itself in service and self-sacrifice."—*Elizabeth Garrison*.

1. *The first step in the culture of love is to prepare for proper stimulus.*
 2. *The child's love must be stirred by childish pleasures.*
 3. *Unless the child's love is led to its right expression, a selfish spirit may result from such treatment.*
 4. *The training must be begun when the child is in the loving mood.*
 5. *Love for God is to be fostered and developed in the same way.*
-

Among the weeds let bloom one rose,
Lo, all the field with beauty glows!
So to the plainest face a smile
Will lend it beauty's mask the while.

—*Frank Dempster Sherman*.



113 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.

CLASS THOUGHT

January 20 to February 20, 1913

Held daily at 9 p. m.

The quickening, free-flowing Life of Spirit renews and heals me.

PROSPERITY THOUGHT

January 20 to February 20, 1913

Held daily at 12 m.

The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased.

PROSPERITY THOUGHT

There have been so many requests for the repetition of the Prosperity Thought given in the September, 1912, UNITY, that we are republishing it. Many of those who have been faithful to the noon silence here at Unity, have testified to the vitalizing effect of this thought upon both their inner consciousness and their visible supply. For, as we have before stated, true prosperity is founded upon the understanding of the inexhaustible, everywhere-present Substance of Spirit as the source of supply.

When we make our at-one-ment in consciousness with this all-providing Substance, we are fulfilling the Law. There is no longer any uncertainty of mind about our success or supply, for we have identified ourselves with the all-providing, sustaining Substance, and we inbreathe it according to our needs as freely and naturally as we inhale the everywhere-present air. So long as we maintain our identity with Substance, we cannot be separated from it by the belief or fear of lack any more than we can be shut off from the air when we are out in the open.

The Spirit of Prosperity and Success is the unlimited Idea of the All-Sufficiency of Supply in the One Mind, and through our confidence and appropriation the same Spirit is quickened in us and is brought into visibility by the Substance of our Faith, molded by our thought and word.

One of our metaphysicians has truly said, "We hold ourselves in poverty by practicing economy." If all that the Father hath is ours, there is no need of skimping and saving. Can anything broaden the mind like the realization that all is ours? Can anything be lacking in our world when we know our spiritual inheritance? Some people look squint-eyed at everything they have. See with a bountiful eye, for "He that hath a bountiful eye shall be blessed." This text is based on an exact law. There is a law of increase, and it is fulfilled by seeing all things with a bountiful eye.

CO-OPERATION IN SPIRIT



THE only co-operative civilization that will stand all tests is now being laid in Divine Unity. It has no scheme of colonization, no cut and dried financial measure for Congress to act upon, no plan for the equitable distribution of congested wealth, no peace conclave, no charity bureau, and not even a philosophy or religion to promulgate. Yet it will accomplish the full measure of all these and go infinitely beyond in the betterment of the social, moral, financial and religious status of the race. This may seem a rash statement to one who has not witnessed the power of the Spirit when applied to individual reformation. But he who has seen scores of weak, vicious and vacillating men and women made vigorous, moral and industrious, by having their souls opened unto that "light that lighteth every man that cometh into the world," knows that it is no idle claim. Experience has demonstrated in thousands of cases during the past few years that this consciousness of the indwelling principle in all men, of peace, justice, wholeness and love, can be brought to the without by holding in thought persistently the ideals of Truth; also that this high consciousness can be communicated through the silent but swift thought currents from one mentality to another. It needs no labored argument to prove that what is possible in the particular is also possible in the universal. But this is from the cold standpoint of logic and analogy. There is a warmer side.

The Spirit of God, the Comforter, the Holy Ghost, is now knocking at the hearts of men. It is not a cold, abstract principle, but the loving Father-Mother, the tender Christ Jesus, that wills no man to do its bidding, nor coerces any into following its silent suggestions. Yet how lavishly it pours out its blessings upon those who *do*, when its gentle inspirations of love and truth in all the walks of life are infused into the consciousness. That Spirit is now building

"without sound of hammer" the universal temple of perfected humanity, wherein will dwell in peace and unending joy all the children of God. It does nothing, however, except through man, and is now daily asking each and every one of its children to lend a helping hand in the bringing forth of this universal Israel, where the perfect Good shall reign throughout the years of eternity. Those who heed this call are let little by little into the knowledge of God's wondrous plans and silent yet resistless power.

This Spirit of Truth which is stirring the hearts of men on every side is not impulsive nor eager, and none are urged to espouse its cause. It is quietly binding together with its divine substance the willing souls, and through them will be outworked an entirely new and infinitely higher civilization than men have dreamed possible. This outworking will only be done, however, through the willing co-operation in thought, word and deed, of men and women. Everyone who aspires to better things will be given by spiritual influx a *talent*, or seed thought, that if heeded and multiplied by use in the direction suggested, will ultimate in that servant being placed in some important position of trust in the household of God. If not heeded by the one to whom it silently comes, it is passed on to some other, for the harvest is now ripe and millions wait for the sweet waters of life and love which the Father so royally gives to those who do his will. Kind, loving, healing thoughts sent out to all the people, followed by the simple acts of benevolence and encouraging words which they always suggest, are permanent steps toward the house of God.

The efficiency of co-operation in the work of the Spirit is recognized and urged by all sacred writers and mystics. "If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." There is a power and binding force in the concentrated harmonious thoughts of many, far beyond the comprehension of men. It is absolutely resistless when directed to lifting the burdens of humanity, through a wise and harmonious evolution of truth, justice

and love, and will accomplish in one minute what would take innumerable years through the chaotic methods of men. "All things are possible with God," and we can and shall manifest our highest ideals right here on this earth by holding certain lines of Truth in consciousness persistently at a stated hour each day. The Society of Silent Unity has chosen the hour of nine o'clock every evening as the time when we shall be of one mind "in an upper room," and we should regard the privilege of making manifest the new heavens and the new earth, that are now so quickly coming, an honor beyond that of any which can be conceived.

This year is pregnant with achievements to be made in this direction, and we need the hearty co-operation of all who have been given the *talent*. We should at all times be diligent, for by holding in concert our highest ideals of purity, peace, wisdom, love and justice, we set in motion mental vibrations that are certain to impinge upon and move to right action the law-makers, capitalists, ministers and teachers in the world of affairs. They are the clay in the potter's hands, and ere they are aware are molded into the symmetrical temple of harmonious humanity, which the Christ is now constructing.

One is not preferred above another, for all are servants of God in erasing ignorance from the consciousness of humanity, and turning on the radiance of Divine Wisdom. Those who look for worldly honors or emoluments will be disappointed. The least in the estimation of men may be greatest in the richness of Spirit. Each must sacrifice personality upon the altar of Universal Good.

There is no ideal of mind too insignificant for the consideration of this society, and all should receive their share of attention. The consciousness of poverty, and lack of the sustaining elements in many parts of the world, should receive special attention. There is no lack in the storehouse of God, and its rich abundance can be made manifest unto all the people through the right mental attitude. Let us hold strenuously in consciousness, that through us is now manifested abundant supplies for all the world. That is,

we must give our love and wisdom freely and abundantly in order to be the recipients of large supplies from the Divine hand. Also let us hold the thought of supply for this society, and for each other, that there may be no lack of means in carrying on the work.

We shall make this a grand co-operative brotherhood, in which the severe, chilling methods of the financial world will have no part. How glorious it will be when we can send our books and pamphlets to all freely! This is to be a feature of the new, and the old must surely pass out with its "pound of flesh."

Let us assiduously co-operate with earnestness of purpose, and strength of thought, in bringing to manifestation, through the silent creations of mind, every good and perfect thing of which we can conceive. The Divine Substance in which to mold our ideals is closer at hand than ever before. God is standing by each of us every moment ready to suffuse our souls with wisdom and light whenever we acknowledge his presence, power and goodness. "Unto you that fear [respect] my name shall the Sun of righteousness arise with healing in his wings."

The awakened mind feels within itself the law of continuous advancement, and therefore feels a strong, ceaseless desire to press on toward greater things. Such a mind, being in sympathy with all life, as all awakened minds are, will discover that the same law exists everywhere and in everything. The law of continuous advancement is universal, and it is impossible to find anything in nature that has not an inherent tendency to improve. Among human beings, not a single normal person can be found who is not trying to better himself in some way, and this is natural.—*Larson.*

If the world's a vale of tears,
Smile till rainbows span it;
Breathe the love that life endears,
Clear of clouds, to fan it!—*Anon.*

DEMONSTRATIONS OF THE LAW

To heal the sick and raise the dead is to put into practice through Divine Law Jesus' commands to his disciples. He told them also that they should do greater works than these, and it is true that today when there is great faith in Divine Law to help, the results are quick and often seemingly miraculous. But the Law is no respecter of persons, and works for all alike "according to your faith."

Jesus said, "All things are possible to him that believeth," and a true understanding of the Divine Law shows how this is true; how the Law fulfilled demonstrates opulence in affairs, health in body and immortality in consciousness.

There is nothing mysterious about Divine Law of Being, which is the same as the Law of the spoken Word that shall not return unto us void, "but shall accomplish that whereunto it is sent."

Jesus healed by the power of the spoken Word, and all who were ready to receive it were made whole.

Sometimes one asks help for another, and through his faith in the Word that other is helped.

The following extracts from letters received by the Society of Silent Unity from grateful ones, prove the practical working of the Word:

HEALTH

Brooklyn, N. Y.—A few years ago I came in touch with some of your literature and began studying it very carefully, for I was a great invalid and had about exhausted the means of regaining my health. When I began to see the light, I gave up doctors, medicine and meat, and have been gaining in strength every day and am going on in my development. I could not go back if I tried or wanted to do so. I am a different woman, have been "renewed by the renewing of my mind." I am so thankful to you for showing the beautiful Truth, and for all the help you have given me and mine. I can now see good in all things and know that "God will turn what seems to harm me into everlasting good."—*M. W. G.*

Grand Junction, Colo.—I have fully recovered from the attack of

appendicitis. I have no pain at all, and cannot thank you enough for the help you sent me. I was taken very severely ill, and called a doctor who pronounced it appendicitis. My wife wanted a telegram sent to you at once, and I agreed, as I did not want an operation. The telegram was sent between eleven and twelve o'clock, and I was relieved of the terrible pain inside of two hours. I call that quick work. I can say that I am healed through the wonderful power of God.—B. G. S.

Springfield, Mo.—My daughter can see with the eye the doctor thought was gone. My sister persuaded me to try Unity, as you have been healing her son of insanity. His mind is coming back fast, and she is one of the happiest women, and a firm believer in Silent Unity.—*Mrs. M. J. McK.*

Billings, Mont.—I have received great benefit from your treatments. I am better in my general health, sleep well, have more vitality, more color, more of everything, it seems, and am indeed grateful. I am observing the five o'clock hour every day, and am conscious of receiving new strength at such times.—*A. L. D.*

Short Hills, N. J.—The demonstration in answer to your treatment was wonderful. I was in torture with a spinal headache, the worst headache there is. I have had it when physicians have worked days before it was controlled, and I have spent days in bed on account of it. This time my husband wired you for help for me about 11 a. m., and after one o'clock the pain began to dissolve, and I came down stairs for supper that night. My heart has been full of praise and thanksgiving ever since.—*Mrs. F. L. L.*

Three Forks, Mont.—My husband is entirely healed, and feels grateful to think he has found the Divine healing. Every winter he has had a severe attack of tonsilitis which has kept him confined to his bed and under the care of a physician for at least two weeks. Saturday afternoon two weeks ago, he began to be very feverish, and his throat was badly swollen and very sore, and he could eat nothing for a couple of days. I telegraphed to you Sunday morning. He felt much better Sunday evening, Monday the pain left his throat and Tuesday he was able to go out. We are very grateful.—*Mrs. D. F.*

San Diego, Cal.—My sister-in-law for whom I telegraphed you three weeks ago was spared the operation. I persuaded her to come to San Diego, where, after receiving your treatment, she went to two specialists who could not see anything to operate on, whereas before your prayers were asked for, a prominent physician of San Francisco said that she must have an operation to save her life. I am very thankful to you.—*F. F.*

Geneseo, Ill.—When my husband sent the telegram to you for help I had been suffering for thirteen hours with what used to be called heart trouble. I was tempted to have a doctor, but I put that

thought out of mind, and held on to God as my life, and my body as his temple, and by the time you had the telegram the error had left me and I got up and ate my supper. The thought you sent me came to my mind: "My willingness to do thy will hath made me whole."—*Mrs. L. DeG.*

Meyer, Ill.—I asked your help for health, and before your letter came I was well. I thank God I received the healing so quickly.—*I. M. L.*

St. Catherines, Ont.—It is hardly possible for me to express thankfulness for the help that came to K. when everything else had failed. He began at once to improve, and it was only God's own healing hand that saved him.—*J. H. P.*

Murfreesboro, Tenn.—I must tell you of the wonderful effect of the Word of Truth as it was sent forth in answer to the telegram I sent you about two weeks ago for Mr. C. In an hour after it was sent there was a change in his condition, and he grew better and is now on the road to recovery. His mother and I affirmed constantly and we know that God heard our prayers.—*Mrs. R. W. V.*

Saginaw, Mich.—I wrote you three weeks ago Saturday, asking you for help for my husband who was suffering agonies from stone in the kidney, and all the doctors said he must have an operation. The following Monday he passed a stone, and has been improving ever since, so that he is up and about. I am so thankful for it that I cannot express myself.—*Mrs. C. H. D.*

Malden, Mass.—I am well and feel like a new person. I have taken on flesh and have not had an ache or pain since my last message to you. I received your kind answer with the Infinite Love treatment, and "The love that casteth out fear," has been my watch-word ever since. I know and feel that through you, and the dear Christ within, I have been kept in health and have been blessed in numberless ways. My grandson, whom you treated for health and prosperity, has entered B. Academy for a four years' course. The change in his business affairs has enabled him to do this.—*Mrs. A. R. S.*

Los Angeles, Cal.—Some time ago my daughter wrote, asking for treatments for me. At the time I was very ill and suffering in every way. Today I feel like a new being, and for days I have had a freedom and buoyancy and hope and courage that I thought was lost to me forever. One day while considering my condition the words came to me so forcibly, "She only touched the hem of his garment," and immediately I took my Bible and read again the old familiar story of the woman, and the old tune of the words seemed to cling to my mind, and I was humming it all the time. The next day UNITY came and the illuminated text was, "I have touched the hem of his garment, and am made whole." Was it not a significant fact and wonderful realization of the cure for which I had been praying?

I rejoice in that this illness proved to me more strongly than ever before the Power to meet all our emergencies.—*Mrs. B. B. C.*

Shelby, Miss.—When I wrote you to treat my grandson for adenoids, it was with a fainting belief that it could be done, for the claim is that this disease can only be cured by surgery. He got well immediately and has had no return of the disease.—*Mrs. R. M.*

Columbus, Ga.—I thank you most sincerely for your treatments. After you had been treating me for about two months I became discouraged and went to see the oculist who had treated my eyes for years. He said, "Your eyes are entirely different, but it is nothing that I have done. This temporary trouble is nothing and will soon pass away." My soul answered, "I have touched the hem of his garment, and I am made whole." I can see so plainly now that the temporary trouble was the working of the Spirit to strengthen my faith, to call my attention to the healing that had already been accomplished.—*M. L. B.*

Pasadena, Cal.—I am entirely healed of constipation, a trouble I have had ever since I can remember.—*M. C. W.*

Somerville, Mass.—I have indeed "Touched the hem of his garment, and I am made whole." The eruption is gone, and I am filled with wonder and thanksgiving. It all seems like a miracle, and I am boggled with the awe of it.—*Mrs. G. W. K.*

Dayton, O.—You may discontinue treatments for our sons, as they are both well of the illness they had when we asked for your help. We thank you for your kindness.—*Mr. and Mrs. J. R.*

San Francisco, Cal.—About two months ago I wrote, requesting treatments for insomnia. You sent me a very helpful thought which I use every night after retiring, and I am now able to sleep without difficulty, or fear of lying awake all night. I thank you.—*L. F. H.*

Sedalia, Mo.—About the last of August I wrote and asked treatments for Mrs. B. She is entirely healed of dislocation of hip.—*B. H. K.*

Emmett, Idaho—I wrote you some time ago asking help for my little boy who is suffering from leakage of the heart. I am so thankful that I can say he is greatly improved. We are all much better than we have been in years. We had become one of the families mentioned in the "Overcoming Power of a Divine Fearlessness," who "make special preparation in their homes for sickness." But now, the peace and freedom from heart-breaking anxiety is good, and I can scarcely believe that I am the same woman.—*Mrs. S. A.*

Venice, Cal.—When Mr. F. sent you the telegram, E. was very ill. We had called in a doctor who said she had bronchitis, and was on the verge of pneumonia. After he left she had earache in both ears and was screaming with pain, and Mr. F. sent the telegram about four o'clock. About eight o'clock her fever went down, her

breathing was easier, and her ears were relieved. When we think how very sick she was we can hardly realize that she can be so well now. This healing of E. has put every doubt out of my mind.—*Mrs. C. M. F.*

Rochester, N. Y.—When I wrote you for treatments for my sister the doctor said only an operation would help her. For a week her bowels had not moved, but from the time I wrote you, now over three weeks, they have moved daily and she has not taken anything for them.—*Mrs. K. L.*

Charleston, W. Va.—I have another cause for deep gratitude, for since I wrote to you I have been enabled with the help of the Spirit to get rid of a case of catarrh which had annoyed me for six or seven years. It is an immense relief and I thank you most heartily for your instructions and help.—*V. M. B.*

San Antonio, Tex.—I want to thank you from my inmost heart for the great good you did me, and that good began from the very day I wrote you. I escaped the operation that was thought to be so necessary, and mended rapidly until I am now in good health.—*Mrs. C. M. B.*

Fort Pierce, Fla.—You may discontinue treatments for my little daughter R., as she is well and made a splendid recovery. I thank you for your loving help.—*Mrs. K. C. M.*

Edgecliff, Mich.—My health and the children's is so good, I have not had a sick day since you sent me a health message in April. I praise God for you.—*Mrs. F. H. S.*

Chicago, Ill.—In forty-eight hours after wiring you for help the pain left my eyes and ears, and I firmly believe is gone forever. It was so bad that I became almost wild, but I felt relief in six hours after sending the telegram. God's blessing rests upon your every word and deed.—*M. M.*

Indianapolis, Ind.—You may discontinue treatments for my daughter, as she has entirely recovered, for which I wish to thank you many times.—*Mrs. S. A. W.*

New York, N. Y.—I thank you for your prayers in my behalf. I am entirely well of inflammatory rheumatism, and feel that I have been wonderfully and entirely cured.—*Mrs. W. V. L.*

Cle Elum, Wash.—Your treatments have been a complete success for my son. The cough has left him, and I see a great improvement in him every day. He is manifesting more and more the child of God perfection. My other son came from the East a few weeks ago in great trouble. He wrote you, and you sent him the needed help, and he now writes me that success has surely overtaken him, and that he is feeling better in every way.—*Mrs. M. M.*

Portland, Ore.—My baby is entirely well and her own lovely, bright self again after a siege that started to look very serious from

The Quickening,
Free-Fowing Life
of Spirit Renews
and Heals Me.

the first, but never really got any headway, thanks to you and the dear heavenly Father. She has had one or two bad attacks of croup within the last year, that have filled us with dread, but this last beginning of an attack yielded almost as soon as it begun, and the baby did not lose her appetite or gaiety at all. I felt such comfort and assurance just as soon as I telegraphed to you. I cannot tell you of the help you have been to me, and of the wonderful help and uplift, both physical and spiritual, that has come into my life because of you. I am better and happier in every way.—*Mrs. H. R. S.*

PROSPERITY

Winnipeg, Man.—I wrote you stating that I was about to go into business for myself, and asked treatments for prosperity, and our success has been beyond our expectations. We thank you for your help in the same.—*W. W. T.*

Milwaukee, Wis.—About a month ago I wrote, asking for prosperity treatments, and I think it was less than two weeks, when I received an offer of a position which I accepted. Now the superintendent is going to give me another position for which I am to receive ten dollars per month more than I am receiving at present.—*S. L.*

Kaweah, Cal.—Please accept the inclosed offering as a true love gift, for through your help the dear Father has been so good to me. It was simply wonderful how the demonstration came so quickly. About four days after you received my letter, a letter came from the East saying my house was rented for two years to most desirable people.—*C. B. B.*

Reno, Nev.—We have sold a part of our eastern properties, and the prospect of selling all is very good. We received a little ready money which will do us so much good coming now, for it makes the burden of debts seem already lifted. We have found help and comfort in your letters and treatments, and thank God each day for sending us UNITY. I inclose a small offering, and am sure we will soon have plenty, and be able to give as we receive.—*Mrs. J. A. P.*

Ayr, Ontario, Can.—Our prayers have been answered, and I am now at my father's home in Canada. When I wrote to you for treatments last month from Savannah, Ga., I did not know where the money would come from to defray the expenses of this visit, but I trusted to the Omnipotent Goodness of God and knew I should come at the right time. The demonstration was brought about so plainly and beautifully. There were apparently insurmountable difficulties to be overcome, but I did not give up, although all around me thought my faith absurd. God gave me exactly what I desired and in the way I most desired. How grateful I feel, and how greatly my faith is increased and strengthened.—*A. D.*

El Paso, Texas—You will never know how I appreciate your

wonderful prosperity treatments, or the benefit they have been to me. When you began I was living in a small rented apartment; now I have a comfortable home of my own and two rooms to rent, which have been occupied almost constantly. These rooms have brought me in enough to furnish them and some over.—*E. C. A.*

Waterville, Me.—A few weeks ago I wrote you for treatments for my husband to straighten out our business tangles. I rejoice I am able to write you to discontinue treatments, as the affairs at the office have been straightened in a wonderful way. I knew this would be the case, for I felt that the Spirit working through Unity was able to accomplish anything.—*Mrs. A. W. F.*

Omaha, Neb.—A week ago I wrote to you for treatment for sense of financial lack, and I wish to express my gratitude for the help already received. For a day or two after sending my letter, matters seemed to grow worse outwardly, and my mind was in a turmoil of despairing thoughts which raged the more, the more I worked to hold good thoughts. I kept on working, however, and knew you were helping me, when suddenly the clouds rolled away and my business improved so that I had money needed for my rent and something over to live upon. Best of all I had a sense of being in a different atmosphere, more spiritual and more loving. The money that has come to me in the last few days does not seem to me like my own "earnings," but like a present from a loving Father. I realize that what I really need is to know the kingdom of heaven is within me. Please help me to do that.—*K. T. L.*

Bloomfield, N. J.—I cannot begin to tell you of the changes that have come over our household since I first wrote for your help. My husband's business has improved and my brother-in-law's prospects have not been so bright in fifteen years.—*Mrs. R. L. W.*

Richmond, Ind.—Some time ago I sent you the name of a man who had been out of employment for two years, and was so despondent that he spoke often of self-destruction. One week after I had written to you, three good positions were offered him. He is now employed as bookkeeper at \$15 per week and is a very happy man. He had no knowledge of my doing this until last evening I told him about it, and while he cannot quite comprehend it, he said it did seem like a miracle that so many good things turned up all of a sudden when he was on the verge of suicide, and he certainly felt very grateful. I never could tell you how much you have benefited me in every way.—*Mrs. C. B. C.*

Paris, France—My faith grows firmer every day, and I can never express the help and comfort UNITY has been to me. The letters of testimony are what I turn to when the dark days come, and I want to add my testimony. In order to continue certain studies here in Paris I am working just enough to pay living expenses, and a small

income from America pays the rent, which is demanded three months in advance. On October 4th a cable came, "No dividends," and rent due October 15th. An anxious thought never entered my mind, and as it was about nine o'clock I held the prosperity thought. In less than ten minutes a letter was brought to me from a friend from whom I had not heard for a long time, but who would, I knew, help me if necessary. It was an encouragement and I held firmly to faith in God as the Substance of my supply. In two days a cable came from my sister saying, "Money coming." One day this week I was sewing at a friend's house where everything was in a turmoil. At noon I asked in Jesus' name that a servant be sent to them that day, and at six o'clock one came.—*V. M. J.*

White Plains, N. J.—I come to you filled with the deepest gratitude for your kind, faithful and loving work for me. I have had a wonderful demonstration through the one who was holding from me that which belonged to me. Some of the amount received I thought outlawed and had "let go" all thought of receiving anything, but I received a large check with interest dating back between forty and fifty years. This sum was notes and had been put away in a wallet which I gave to my husband for safe keeping when I was married. They had been forgotten and not until lately did I find them. I did not expect anything from them, but the dear Father knew it was right that I should have them, and the Spirit gave them to me.—*Mrs. C. L. H.*

FREEDOM

St. Louis, Mo.—You may discontinue treatments for my husband, for God the Good has turned my desire into manifestation. Two weeks ago the desire for drink left my husband and has not returned.—*Mrs. H. G.*

Berkeley, Cal.—It is with a grateful heart that I write you that my son is getting along very well and is at home with us. The old habits that were so undesirable are passing away, thanks to your loving ministry.—*Mrs. C. E. W.*

Wembly, Eng.—I am very grateful to you for your treatments for my friend's son. I have just had excellent news from them. Her son is in wonderfully good health, and is absolutely cured of drug taking and with no craving for alcohol.—*D. M.*

Randolph, Mass.—I am very thankful to report that my friend has not touched liquor for about six months. I am very much strengthened in my faith for him, as I could not have been without your help.—*A. M. B.*

Hoyt, Colo.—When I married two months ago my husband both chewed and smoked, and had used tobacco since he was eighteen years old, and now he is sixty-five. I treated him in the Truth, and

he has not wanted it since. He gave it up as soon as I asked him to do so.—*Mrs. C. S. C. F.*

Oklahoma City, Okla.—A letter received from Mrs. C., whose brother you have been treating, says that he is better than he has been for years. He has not taken a drop of whiskey for six or seven weeks.—*Mrs. E. S.*

Suisun City, Cal.—I thank you for having helped my son in obtaining freedom from the drink habit. He says that he has stopped it entirely.—*Mrs. A. B. W.*

St. Joseph, Mo.—My two sons, whom you are treating, are doing fine. One of them has entirely given up the use of intoxicating liquor, and the other has work and is doing well.—*Mrs. M. E. P.*

Roxbury, Mass.—Your letters always bring a peaceful, healing message to me. I am thankful to write you that conditions with me have greatly improved since I wrote you last. I realize each day, that my faith in God to heal all ills is growing stronger and I give thanks for the dawning light and peace that has gradually come to me. I have the assurance that all inharmonious conditions will soon pass away. My heart is full of thanks for all you have done for me.—*C. A. C.*

SPIRITUAL UPLIFT

Sweetwater, Idaho.—I cannot tell you the peace and contentment that have entered my soul since I first began to study your Word. It was just what I needed, and came as cold water to a thirsty soul. I am living in faith and trusting God in all my perplexities. I fully realize the force of the words, "Great peace have they who love thy law." Peace truly that none know who have not a close companionship with God. God is prospering us in all our affairs and "our visible supply has abundantly increased." My little daughter, for whom I asked your prayers for whooping cough, came through finely. I feel strengthened every time I take up my UNITY. I wonder how I ever did without it.—*Mrs. W. R. F.*

Santa Cruz, Cal.—About a month ago I wrote you for treatments, and I have surely been benefited, for the fear and depression I had has all passed away. It is great to have such help. My mind is free and happy now, and I heartily thank you.—*Mrs. B.*

Rusk, Texas—The words of Truth, which your last letter contained, filled and thrilled me with a new spirit, and I am beginning day by day to comprehend and in a measure to manifest the "kingdom of heaven" in my life. I can never express my gratitude to you for revealing the Truth to me, and for the wonderful and marvelous healing you have bestowed upon us.—*Mrs. M. C.*

New York City—I cannot tell how applicable your words were to my condition and how glad my heart was to receive your letter. I am growing into light and understanding, and what at one time

seemed only words to me are now being assimilated, and like food to the stomach, they are giving me life and energy. I know great results will follow from these words.—*A. D. B.*

Plattsburg Barracks, N. Y.—I want to thank you for the wonderful help I have had through Silent Unity. During a night of terrible mental depression I tried to realize my nearness to God, and suddenly felt the greatest peace and happiness I have ever experienced. Since then I have been so much stronger, and feel and know that I am on the road to absolute recovery.—*Mrs. R. J. M.*

Wymore, Neb.—My blessings are coming so fast I can scarcely realize how great they are, but my heart is rejoicing and praising God continually for all. I am so much better in health than ever before in my life, and in the responsibilities which would scare most people I am so happy, knowing that God is with me, and I am rejoicing in his love and care. How I bless you for all you have done for me.—*Mrs. A. L. M.*

New York, N. Y.—With grateful thanks to you for your help I inclose an offering which I hope will multiply a hundredfold. I felt the immediate relief from all tension, a release from all anxiety in the matter about which I telegraphed you, as soon as the telegram could have reached you. I was watching for the time, and a wave of peace and rest went over me, though I did not ask for any treatments for myself. I thank you for the spiritual help you have given.—*L. S. G.*

Denver, Colo.—I thank you with all my heart for your prayers in my behalf. I feel so much better not only physically, but my realization of our Father's love and care is so much stronger, and I can feel myself rising out of the bondage of fear and the slough of despond in which I had fallen. I am trying to realize more fully each day that I and my Father are one, and that I am the perfect child of a perfect Father. I am very grateful to you.—*G. R.*

Wichita, Kan.—I cannot thank you enough for what you have done for me. My little girl began to improve as soon as you got my letter, and is now well and attending school. My husband rented a cottage for us and we are settled now. I cannot realize the change that has taken place, for it all came so suddenly and things now look so bright.—*Mrs. L. D.*

Hudson Falls, N. Y.—Prosperity still continues with me, the way is opening wonderfully for success, and I am very thankful. The young man of whom I wrote is looking and feeling better than he has been in a long time. He has had no attacks of epilepsy since I asked your help for him. We feel that we cannot be thankful enough for the healing manifested.—*E. C. G.*

Chicago, Ill.—I wish to express my gratitude for the help which has come to me through you. A better understanding of the Truth is

being manifest in much better health and spirits. I am learning to praise God more, and am thanking him for my perfect hearing. The Prosperity Bank with the treatments has certainly resulted in good. In one instance money really seemed to multiply so, that with careful reckoning there was an increase that could not be accounted for.—*B. J. C.*

Burlington, Vt.—I wrote you for physical and prosperity treatments, and rejoice to write that the Law was demonstrated in both cases most wonderfully. I improved at once in health, and have been able to meet all my expenses very comfortably without anxiety or worry. I am so grateful, that it is with a heart of love and gratitude I inclose a little offering.—*H. M. M.*

Rochester, N. Y.—When I wrote you I was ill with pneumonia, and went through that illness without a physician. After writing you, and feeling the strength and courage given me by your treatments, I got out of bed, and made the journey home with no period of convalescence. You will be interested to know how wonderfully your spoken Word has carried Mr. M. through these months of financial crisis. The hand of the Father has been so evidently leading, that the whole story is a beautiful demonstration of the law of prosperity. All the events occurring to aid him have been so unusual, that I feel almost humble to see what the Father can and will do through us when we have the faith.—*Mrs. G. C. M.*

ALL THINGS ARE POSSIBLE

Missoula, Mont.—We have been very successful in our demonstrations of the Truth since we took up the study of UNITY and Unity literature about a year ago. The first of this year I asked for prosperity treatments, and through them I received a raise in salary; moved to a better house, and got the house furnished and the furniture paid for. Then a mortgage on our ranch came due, and the mortgagor gladly extended the time of payment one year. We have also demonstrated over ulcerated teeth, burns and other ills. For all these blessings we want to thank you and UNITY for showing us the way to a fuller, happier life.—*Mr. and Mrs. E. K. P.*

York, W. Australia.—You can never know how much you help Mr. S. and myself, and we are so grateful. It is over fifteen years since the Truth came into my life, and it was dear little UNITY that brought my husband and myself the Christ Light. That dear little messenger of the Father, we prize so much, and every month we eagerly look forward to its arrival, knowing full well it is bringing some special spiritual message for us. The *Weekly Unity* also has its place in our hearts, as it wings its way bearing its spiritual food. Both of them seem to have become quite a part of ourselves.—*M. S.*

NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. S. Millsaps, of the Unity Truth Center in Pasadena, California, tells us that her classes are proving very beneficial and the work of the Center is increasing. Every Monday, at 3 p. m., a class in realization and uplift is held, with growing interest. The Center is at 253 South Mentor Avenue.

From Topeka, Kansas, we hear of good work done. Mrs. Lida H. Hardy writes: "Our meetings, especially our Sunday meetings, are buoyed up with an undercurrent of spiritual strength such as we have never experienced before. We have no leader; we have a secretary whose business it is to stir up the gift within each member. Each one does his part when called upon. We have always looked to a personal leader until recently, but now we are realizing that the Christ within each one is his hope of glory, and that our leader and teacher, Jesus, the Christ, is in our midst ready to teach us all that we are to know. We try to follow this Great Teacher, this Spirit of Truth, as faithfully as did the disciples of old. Our spiritual growth and prosperity dates from the time we took this stand." The Sunday services are held at 1300 West Tenth Avenue, at 3 o'clock p. m.

Mrs. Helen Rhodes-Wallace has opened a school of "Higher Psychology and Man Building" in Edinburgh, Scotland, at "Kinfauns," Alawickhill Road, Liberton Brae. This is a Higher Thought Center, and here may be found a library and free reading-room. It is right in the heart of the shopping district of Edinburgh, and we believe Mrs. Rhodes-Wallace will find that she has met a long felt need. Ask here for Unity literature.

In Lincoln, Nebraska, a new Truth Seeker's Class has been recently organized which meets every Sunday evening at 7:30, at 1524 C Street. We would urge all UNITY subscribers and friends in Lincoln to meet with these earnest workers for Truth, and sustain their efforts.

The Unity Truth Center, of Tacoma, Wash., Mrs. H. H. Whiteside, leader, meets every Wednesday at 2:30 p. m., at 3122 South 9th Street. Other meetings are to be arranged.

Mr. Rexford Jeffery, for many years a successful teacher and healer of New York City, is now in London, England, and has been

conducting some meetings and speaking at some of the Sunday morning services at the Higher Thought Center, 10 Cheniston Gardens.

Mrs. Flora Paris Howard is now in Portland, Oregon, in charge of the Truth Center while Rev. and Mrs. Minard are sojourning in Southern California.

Mrs. H. Ford, 2423 H Street, Bellingham, Wash., would be glad to have the students of UNITY call upon her for mutual benefit and, if possible, to arrange for meetings.

S. Ewing Smith, 343 Palmer Avenue, New Augustine, Fla., has opened his home for a Unity Center. A reading of Unity literature is held every day at 4 p. m.

"The United Bible Class" is the name of a band of Truth students in Louisville, Ky., which meets with Mrs. F. L. Robinson, 1503 Morton Avenue. Good work has been done in healing various cases brought to the class, and we bespeak the support of our subscribers in Louisville to this good effort.

The Unity Society of Practical Christianity, 305 Madison Avenue, New York, now has a Sunday evening meeting. The other meetings and classes are continued as heretofore. Mrs. Van Marter and her coworkers are being blessed in their ministry in the great city. There is a steady increase in attendance at the classes and open meetings, and the people are more and more appreciating the pure truth taught there. Our New York friends should see to it that these faithful workers are sustained in all ways. The Lord prosper them and bless them mightily.

It was only a sunny smile,
And little it cost in giving.
But it scattered the night
Like morning light,
And made the day worth living.—*Anon.*

The more you expect from yourself, the more you will accomplish; and the more you expect from your opportunities, the more you will realize from those opportunities. And the reason is that expectation invariably brings out an increase of power from your own talents, and causes the mind to penetrate more deeply into the real life of every condition, circumstance or opportunity that you meet.—*Larson.*

Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



PUBLISHERS' DEPARTMENT

UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
LOWELL FILLMORE, Business Manager

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of February, you should send us the notice of change by February 5th in order that you may not miss your February UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of February, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
New York City.—Brentano's, 5th Ave. and 27th St., Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St.
Philadelphia, Pa.—Unity Center, rooms 407-409 Presser Bldg., 1714 Chestnut St.
Portland, Ore.—Jones's Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

A HAPPY NEW YEAR TO ALL

We wish to thank all the friends who so kindly remembered the Unity Society with Christmas and New Year greetings and gifts. We know the power of blessing and words of good-will, and we appreciate every thought of blessing that comes our way. May the New Year bring to all our friends increasing light and health and peace and prosperity.

UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work six auxiliary lessons as follows:

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

These lessons, with auxiliary reading, form *Part One* of our Curriculum. It will take the average student from six months to one year to complete *Part One*.

In *Part Two* of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

The six new lessons composing *Part One* were written to make clearer and to bring out definitely certain points of the science touched upon but not fully explained in *Part Two*. They are put first in the course because they lay a good foundation for what

follows in *Part Two*. We recommend *Part One* to any who have tried *Part Two* and found it too difficult. Many of our students who have finished *Part Two* are now teaching. To these we also recommend the recently added *Part One*—it will help them in the work.

Our Correspondence School is sustained by free-will offerings, and every student is expected to settle the amount of his offerings by referring the question directly to the Spirit of Justice as expressed within himself.

The following words of appreciation have been received recently from students in our school:

St. Louis, Mo.—I assure you that I find the study of these lessons very beneficial. I look forward with pleasure to the arrival of Lesson Six.—*T. J. K.*

Grand Junction, Colo.—I have studied the second lesson in the Primary Course and am now ready for questions. I think this is a wonderful lesson and I get new light every day. I cannot be thankful enough that I have taken up this course. It has always been hard for me to explain the Truth to others, and I find these lessons the greatest help, as it puts the Truth in language every one can understand.—*F. C. S.*

Cambridge, Mass.—I inclose answers to the second lesson. I am taking great pleasure in studying these lessons, and have received gain.—*Mrs. E. I. N.*

San Francisco, Cal.—I am so pleased with the lessons. I am constantly thanking God for having led me to know Unity people. Through the spiritual understanding of the Truth which I have attained in the study of these lessons I now realize my at-one-ness with God, and am unfolding a larger consciousness and a richer realization than I ever experienced before.—*Mrs. R. D.*

San Jose, Cal.—It is a source of great joy to me to know that this course of lessons is being scattered far and wide. What the harvest will be is very evident.—*B. M.*

Pine Lawn, Mo.—The hours spent on the preparation of this first lesson have been full of help and joy to my soul, and I thank you for being allowed to participate in these good things with you.—*J. N. L.*

Address Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

ANNOUNCEMENT

We wish to announce that L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus, London, E. C., England, are now getting out a large type revised edition of "Lessons in Truth," by H. Emilie Cady. This is the only authorized edition of these lessons printed in England, and we recommend it to our friends in the British Isles.

ABOUT UNITY

Read these extracts from letters, which are but a few of thousands that come every month, and consider if you could do a friend a greater favor than to introduce UNITY to him:

Sheffield, Eng.—My beloved UNITY is my every comfort. It is now two years since some unknown friend put my name on your list, and I certainly find pleasure in blessing that good friend for all that UNITY has done for me. From the very first number I have tried, with God's help, to make its blessings known. For myself both health and strength have been given me in abundance. My friends say that I am a wonder, expressing life so abundantly. My sisters cannot understand it, for two years ago I was weakly and old, and now that is passed and I am strong, cheerful and happy. All this through UNITY and its teachings put into practice.—*M. T.*

Sheffield, England—Every monthly UNITY is new life and instruction for me. From last month's UNITY I learned how to treat my feet which are improving daily. This month's UNITY is showing me how I can improve my eyesight, and my health and happiness has improved wonderfully.—*M. T.*

Halifax, N. C.—In so many ways you have been a blessing to me, my heart is filled with gratitude. I read your books over and over again. Life is so different since I got hold of UNITY.—*M. D.*

Washington, D. C.—I most sincerely appreciate UNITY. I have found it one of the most uplifting and inspiring books I have ever had.—*A. Y.*

Ten Mile, Ore.—I greatly enjoy UNITY and get much good and comfort out of each number. Each one seems better than the preceding one. My husband reads them also and is so well.—*Mrs. C. H. C.*

Akron, Ohio—I cannot do without UNITY. I read and digest it and it has brought me joy, peace and spiritual understanding such as I never experienced before.—*Mrs. C. H.*

Santa Cruz, Cal.—I am now in regular receipt of both the Weekly Unity and UNITY magazine, and feel that I must tell you how much good I gain from each of them. I never pick up UNITY without finding just what I seem to need at that time. For more than twenty years I have been trying to find something to make me well; since coming in contact with UNITY I begin to feel that my search will be rewarded.—*Mrs. W. L. M.*

ABOUT THE WEEKLY

Weekly Unity continues to win friends because it brings its readers a fresh package of joy and uplift each week. Thousands of readers write as follows:

Cambridge, Mass.—The *Weekly Unity* is to me a most wonder-

ful little paper, with the very stuff that makes for the perfect life and liberty. We all love it.—S. C. H.

Severy, Kan.—You will find inclosed \$1 for a year's subscription for the *Weekly Unity*. I like it just fine, and let several of my neighbors read it. We all get lots of good from it and the *UNITY* magazine that I get once a month. I am improving in every way, and I greatly thank you for the prosperity you gave me. I get all the work I can do. May God give his power through you to do greater things in time to come.—Miss K. D.

Geneseo, Ill.—Inclosed find one dollar for the *Weekly Unity*. That little paper and the *UNITY* have led me into the goodness of God. May it bring to others what it brought to me, is my prayer. May God prosper you and your good cause in his name.—L. De G.

Wastings-on-Hudson, N. Y.—Your *Weekly Unity* brings me the greatest comfort and cheer. How I long to be able to express in my life all the good it teaches.—L. D. S.

Cambridge, Mass.—The *Weekly Unity* is to me a most wonderful little paper, with the very stuff that makes for the perfect life and liberty. We all love it.—S. C. H.

PROSPERITY BANK

Visalia, Cal.—Many blessings have come to me while depositing dimes in the Prosperity Bank. I never had so much good come into my life. Our business has been good, our landlord reduced our rent, and a friend has made it possible for me to have a month's vacation. I have not been away from home for years and years, now I leave Saturday for a month's rest. God bless *Unity* and all her dear workers. I am so full of praise and thanksgiving to God. I know the tide has turned in my life, and I am so happy.—M. E. W.

Lincoln, Neb.—I wrote you last week asking for a bank and a month's prosperity treatment to enable me to get work September 1st. Yesterday I was offered a splendid position as stenographer and teller in a bank, to begin at a very good salary and a chance for advancement. Today I received a check for an amount of money to be spent in a trip East. I am holding the uplifting thoughts you sent me, and am sure that they are bringing further good and happiness to me. I thank you for the prompt results which your treatment has secured.—S. M. McC.

San Antonio, Texas—The prosperity treatments you gave me when you sent the bank did wonders for me. Success came to me that I had been striving for four years. There are other matters that I am anxious to have settled immediately, and hope you can help me. With a heart full of wishes for your abundant success in the good work you are doing.—Mrs. C. M.

"CHRISTIAN HEALING"

Washington, D. C.—Mr. Fillmore's book, "Christian Healing," is a gold mine. I have read it through several times since I became acquainted with it last June, and expect to read it many more times. As a piece of metaphysical literature it is "perfectly simple and simply perfect." I cannot express my appreciation of this book in mere words. Please accept my warmest thanks for it.—*Mrs. J. H. N.*

When thoughts of discouragement rise, I go and get "Christian Healing" and read the chapter on Faith, and it sets me aright and gives me strength and hope. I certainly was delighted in receiving a copy of Mr. Fillmore's "Christian Healing." I pray God will give me an understanding mind that I may understand every lesson perfectly. May God bless you and your work.—*L. M. W.*

Greenfield, Ind.—My choice is Lesson Twelve. My love is broadened, strengthened and deepened by reading this lesson. I was in deep waters, and it helped me do away with my extreme selfish love. It seemed to take all this to open my eyes to what the Nazarene meant when he asked the question, "Who is my mother, brother and sister?" and answered by saying, "They who do the will of my Father." This lesson has been a great help in cleansing my mind of the idea of selfish kinship.—*V. G.*

Bremerton, Wash.—Chas. Fillmore's book, "Christian Healing," seems to completely fill and answer all the questions I have longed to have answered for some time. I have never read a work that so filled me with satisfaction as this one.—*Mrs. A. L. C.*

International Falls, Minn.—The book on "Christian Healing," by Chas. Fillmore, is a wonderful help to me. One day I gave a friend of mine some Unity literature, after telling her how much Unity had done for me. Since then she has written you for treatments and has been wonderfully benefited. She said to me one day, "Whenever I meet you and say, 'Thank you,' you will know what it is for, and God bless you, I am so glad you told me of Unity. It is simply wonderful."—*Mrs. C. R. O.*

Lowell, Mass.—I wish to thank Mr. Fillmore for his "Lessons in Christian Healing." It was so kind in him to send it. To read it is like being with a good, kind teacher of this Truth. It is so easy to understand, and the more I read it the more I love it.—*B. F.*

Wellesley, Mass.—The Prosperity Treatment was successful beyond all my expectations. The ordinary expressions of gratitude and thankfulness seem inadequate to express my feelings, for this new way of thinking has brought wonderful experiences to me. Each day my realization is stronger that God is indeed my Inexhaustible Resource in all things, and I could not tell you what comfort it brings.—*C. M. C.*

**METAPHYSICAL DIRECTORY
CENTERS OF TRUTH, TEACHERS AND HEALERS,
BRANCH LIBRARIES**

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. Practical Christianity is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

CALIFORNIA

Alameda. Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.

Berkeley. Berkeley Truth Center, Unity Hall, 2409 Bancroft Way. Services Sunday and Wednesday evenings, at 8 o'clock. Mrs. Ida Mansfield-Wilson, speaker.

Corning. Mrs. Edith J. Wilson, Unity Branch Library.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Napa. Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.

Oakland. Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.

Oakland. Rest Reading Rooms and Home, 719 14th St. Mrs. Helen E. Close, Miss Ida B. Elliott, managers. New Thought literature and circulating library.

Pasadena. Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.

Sacramento. Home of Truth, 1235 I St. Unity literature.

San Diego. House of Blessing, 2109 2d St., cor. Hawthorne. Sun-

- day services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m.
 Myra G. Frenyear, ministrant. Unity literature.
- San Francisco.* Home of Truth 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.
- San Francisco.* Mrs. S. E. Davies, Hotel Nevada, Room 21, 825 Van Ness Ave. Healing daily except Sundays. Hours: 10 a. m. to 4 p. m., and by appointment. Free-will offerings.
- San Francisco.* Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.
- San Francisco.* Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.
- San Francisco.* Mission Center of Truth. Sunday services, 2476 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.
- San Jose.* Home of Truth, 144 N. 5th St. Unity literature.
- Vallejo.* Unity Branch Library, Francis J. Babcock, 803 Capitol St.

COLORADO

- Aspen.* Unity Branch Library. Mrs. M. L. Ross.
- Delta.* Unity Branch Library and Truth Center, 219 E. 3d St. Mrs. O. E. Moine in charge.
- Denver.* College of Divine Science, 730 17th Ave. Unity literature.
- Denver.* Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.
- Denver.* Edith Marie Raymond, practical lessons in happiness and success. Circulating Library. Helpful books for every reader for sale. 302 22d St., cor. Court Pl.
- Pueblo.* The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.
- Victor.* Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

- Norwich.* Unity Branch Library, 53 Maple St. Mrs. E. E. Taber, librarian. Wednesdays 2 to 6, Room 15, Alice Bldg.

DISTRICT OF COLUMBIA

- Washington.* Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.
- Washington.* New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.
- Washington.* Unity Truth Center, The Netherlands, 1860 Columbus Road. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature.

FLORIDA

- Merritt, Indian River.* Unity Branch Library. Miss Julia P. Hascall.
- St. Petersburg.* James Henry, Humanist. Box 277.

HAWAII

- Honolulu.* Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones, teacher and healer. Absent healing and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home."

ILLINOIS

- Belleville.* First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. North Side Unity Center, 545 Wellington Ave., Apt. A. Mary A. Howard, teacher and healer (Divine Science). Class in concentration every Wednesday at 2:30. Unity literature.

Chicago. Science of Being, 3171 North Halsted St., S. E. Corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, and East 40th St. and Cottage Grove Ave. Science of Being principles taught and treatments given by Mrs. Augusta Boulter. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 203 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mearns, leader. Library and free literature. Free-will offerings received for healing services.

Indianapolis. Unity services Sundays at 8 p. m., 505-506 Commercial Club Bldg., S. Meridian St. Rooms open daily for teaching and healing.

IOWA

Leon. Route No I. Clara C. Albaugh, teacher and healer.

Roselle. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, Metaphysician. Teacher of Spiritual Science. 822 Pierce Street.

KANSAS

Topeka. Unity Society of Practical Christianity. Meetings, Sunday, 3 p. m., and Tuesday 8 p. m., at 1300 West 10th Ave. Wednesday, 3 p. m., 1229 Kansas Ave., Thursday, 8 p. m., 1731 Lane St.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

MAINE

Portland. New Thought Reading and Class Room, 401 New Baxter Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature

Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister. Sunday service, 3 p. m.

East Dedham. Mrs. Ellen L. Frenyear, 99 Walnut St., teacher and healer.

Lynn. Mrs Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.

Malden. Mrs. Alice T. Homer, 79 Mountain Ave. Teacher and healer. Unity literature.

Springfield. Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.

Waltham. New Thought Center, 68 Robbins St. Mrs. Katherine Powers Stetson, healer and teacher. Unity literature.

MICHIGAN

Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Classes. Mrs. Cora C. Patterson, teacher and healer. 32 North Ave., and 239 Sheldon Ave.

Grand Rapids. Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.

Kalamazoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

Minneapolis. Mrs. Anna H. Ray, teacher and healer, 4105 Park Blvd. Northwestern Phone, Colfax 2180.

MISSOURI

Kansas City. Mrs Rosa B. Cassel, 4504 E. 25th St. Healing, present or absent. Bell phone East 3589.

Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.

Kansas City. Mrs. Charity Greenwood, 2404a E. 12th St. Bell phone, East 4719. Absent or present treatments.

St. Louis. Mrs J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every Sunday at 10:40 a. m., and the last Thursday of each month at 8 p. m.

St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

St. Louis. The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science service Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

NEW JERSEY

Brown Mills. Mrs. Marie A. C. Broome, teacher and healer. Absent treatments given.

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

Newfoundland. Lydia A. Duncan. The author of "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

NEW YORK

- Batavia.* Rev. Mary Ward Gifford, teacher and healer, 5 Ellicott Ave. Correspondence solicited.
- Hamburg.* Unity Branch Library. Mrs. Frank H. Grove, librarian.
- Mamaroneck.* Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.
- New York City.* Mrs. James E. Homans, 418 West 118th St. Lessons in Christian Mysticism.
- New York City.* Miss Julia M. Cooke, teacher of Principles of Truth; Room 808, 329 Fifth Ave.
- New York City.* Mrs. Mary E. T. Chapin, metaphysician, 50 East 34th St. Saturday and Monday classes at 4 and 8 p. m. Sunday service 11 a. m., at Berkeley Lyceum, West 44th St.
- New York City.* Mrs. Margaret Cutting, 60 West 10th St. Phone, Gramercy 3418. Free class Wednesday at 4:15, followed by healing service.
- New York City.* Miss Edith A. Martin, 325 West 82d St., teacher and healer.
- New York City.* Mrs. Marcia Speirs, practitioner and teacher, 220 West 107th St. Phone, Riverside 3117. Interviews by appointment.
- New York City.* Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.
- New York City.* Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays and Saturdays.
- New York City.* Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

OHIO

Cincinnati. The New Thought Temple. Services Sunday, 11 a. m., at the Walnut Hills Mansion, 2625 Gilbert Ave.; Sunday School 9:45 a. m. Leila Simon, leader. Reading room, 30 Verona Building, Park Ave., Walnut Hills.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

OKLAHOMA

Ardmore. Unity Branch Library, 955 W. Broadway. Mrs. S. M. Evans, librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Klamath. Mrs. O. E. Hoine, 1116 Pine St. Truth Center. Unity literature.

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 368½ Washington St., Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m. Reading room and circulating library.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Wm. P. and Nina Vera Hughes, 44 North 16th St., near Broad St. Station. Applied thought in healing and teaching. Absent work through correspondence. Music taught through Principle of Divine Harmony. New Thought circulating library. Remuneration alone by free-will offerings.

Philadelphia. Unity Center, Preiser Bldg., 1714 Chestnut St., rooms 407-409. Open daily. Sunday services at 4 p. m. in Preiser Hall, entrance 1713 Sansom St.

Pittsburg. J. M. McGonigle, healer and teacher, 809 Wabash Bldg. Lectures and lessons given Thursday evenings and Sunday afternoons.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.

San Angelo. Unity Truth Center, 819 S. David St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.

San Antonio. Society of Practical Christianity, 309 Garden St. Services Sunday at 8 p. m. Nellie H. Chatterton, leader. Old Phone 8361.

San Antonio. Mrs. Mary Norton, 3707 S. Presa Street. Christian healing and teaching. Unity literature.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president. Meetings, Tuesday afternoon at three o'clock.

WASHINGTON

Seattle. Seattle Unity Society of Practical Christianity, 246 Arcade Annex. Noon meetings at 12:15. Monday evenings; Saturday afternoons.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie, 9th Ave. and University Place. Telephone, Main 7600. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Tacoma. Rev. Henry Victor Morgan, minister in charge of Park Universalist Church, New Thought and Divine Science. Cor. Division Ave. and North J St. Open daily, 12 to 5. Sunday Services, 11 a. m. and 8 p. m.

FOREIGN

CANADA

Toronto. United Truth Center, 639 Richmond St. Susanne Mayflower, leader. Meetings, Monday evenings at 8 o'clock.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

BRITISH COLUMBIA

Cascade. Unity Center. Mrs. Clara Stocker, leader.

Vancouver. Unity Society Rooms, 603 Hastings St., W., Room 113. Mrs. Margaret Wood and Mrs. L. B. Whitney in charge. Unity literature.

Vancouver. Truth Students' Meetings and Unity Branch Library. 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

I cannot tell you how much UNITY has done for me and mine. Until I became acquainted with UNITY this world seemed a constant struggle, but since, everything has taken on new light. I was then heavily in debt, but this has been reduced slowly but steadily. I now know that "The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased." My wife wrote you of my application for a patent. This was granted last month, and I appreciate the "Unity effort," and now ask your mutual assistance and advice in regard to making it a commercial success, feeling that Unity is *the one reliable source*.—F. E. 

Aztec, New Mexico—I have been a subscriber to UNITY for fifteen or sixteen years. Before I took the little magazine I seemed to be a perfect wreck, both mentally and physically. I feared at times that I was going insane. The teachings of this little book loosened the shackles and set me free. I at once realized the "Spirit that dwelleth within me." It was quickened and brought forth, and made me to realize the mighty powers of God within me. No one can ever tell what is in the Unity teaching until he tests it. I can recommend it to all and for every unpleasant condition.—Mrs. M. J. S.

Providence, R. I.—The "Temple Talks" have been so very helpful and satisfying; they have been to me lessons, which I have conned over and over again, assimilating and applying, as best I could what I have learned from them, and now they are nearly all in the hands of another who is receiving the same benefit from them that I have received.—E. R. H.

San Francisco, Cal.—It was a fortunate day for us when UNITY came into our home. We were at once intensely interested in it. It has opened up a new world for us, and has started us on the road that we believe will lead to peace, health, prosperity and happiness here and now.—J. D. C.

UNITY

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE!"

VOL. XXXVIII KANSAS CITY, MO., FEBRUARY, 1913 No. 2

WORDS

R. C. DOUGLASS

Every man's word shall be his burden.—Jeremiah 23:36.

The words that I speak unto you, they are spirit, and they are life.—John 6:63.



O intelligently consider these texts it will be necessary to have a clear understanding of their terms, especially what we are to understand by "word." It is usually defined as "A vocal sound or a combination of vocal sounds, used as a symbol to embody and signify an idea or thought, especially a notion or conception." This is the definition of the spoken word. But the written word is the representation of these symbolic sounds by certain symbolic characters. Therefore, the written word is symbolic of sounds which are themselves symbolic.

Whether spoken or written, then, a word is the symbolic expression of thought. Neither the word written nor the word spoken is the Real Word; although the symbol is by synecdoche used instead of the real thing, as though it were the thing itself. Thus in both these texts where "word" is written, "thought" is meant, and Jeremiah is saying, "A man's thought shall be his burden," and Jesus is saying, "My thoughts are spirit, and they are life." Indeed, there is no power whatever in the mere letters of a word, or even in the mere sound of a word, if there is nothing but letters or sounds. "The letter killeth," and so does the sound, if there is nothing but letters and sounds. But the letter, being but the symbol of a symbol, is one degree farther removed from the real thing than the sound. Hence

we may expect greater power from the spoken word than from the written word, and we can see why the "letter killeth," being so far removed from the life-giving reality. Always the entire power of words come from the thought behind them. Even then their force will be great or small, according to the intensity of mental action, through realization, in the mind which thinks them.

These two texts are given to show the great contrast between a man's word and Christ's word as representing thought on two different planes, the human and the divine. Man's thought, idea or conception of Truth is one thing, and the Christ idea of Truth is quite another thing. Man's idea of Truth is human opinion; the Christ idea is Truth itself—never a matter of opinion. It is the true coin of the realm. The true riches of the kingdom of heaven are Love (the spiritual gold), and Truth (the spiritual silver). The human concept is not Truth, it is a misconception of Truth—the counterfeit coin, which entails a long train of "burdens" because of its falsity. But the true conception brings no "burdens." "It maketh rich, and addeth no sorrow with it."

Man speaks his word from the standpoint of the human; Jesus, the representative man, always spoke from the standpoint of the Christ—from Truth's own standpoint. Hence, "his words were with power." Truth, which is Christ, was through him uttering her voice. Conscious of this, he said, "My words are spirit, and they are life." The power of the "spoken word" is enough to raise the dead, when it is spoken from the standpoint of the Christ, with full realization of its Christ quality, its omnipotence, when the Christ is realized as the Word of that word. No "burdens" follow words like these. On the contrary, "My yoke is easy, and my burden is light." To bear the "yoke" of Christ, to be yoked up with Truth, is to escape burdens. Only the human misconception brings burdens. All the burdens of earth, all discords, sufferings, calamities, and woes are the direct result of our error thoughts, our misconception, our word.

We hear men speak of "the Word of the Lord," usually referring to the written symbolic expression of the Word contained in the Bible. But the printed page is not the Word of the Lord. At best it is but symbolic of the real Word. The real Word cannot be written; cannot even be spoken. It does not consist of sounds or letters; it cannot be compassed by human thought, it cannot be cognized by external ear, nor traced by the external eye. *The Word of the Lord is heard only by the inner ear.* The prophets heard the Word of the Lord in the secret recesses of the soul; then hastened to give that word to the king. It is always the "prophet" within that hears the Word of the Lord and reveals it to the king, who is always the individual for whom the revelation is made. By the expression, "The Lord," is always meant Jehovah, the Christ, the *I Am*, the Divine within. In both the Old and New Testaments his name is Yahveh (the Lord), *I Am* (Christ). The name of God and the Word of the Lord are always unutterable in terms of intellect. This "ineffable name," and unutterable Word" are too high, too pure, of too fine and divine a substance to be expressible in human terms—the clumsy tools of intellect. The feelings of your heart can never be fully expressed in words. How much less are human words competent to express God's thought! The Spirit has a language entirely its own, quite different from that of the human plane. The "Wonderful Words of Life" are "the words that I speak unto thee," that the "I" speaks. "They are spirit, and they are life." They are the words of the Christ, spoken in your heart of hearts, and heard there; spoken, but never in audible terms; heard, but not by the objective ear.

We speak of hearing the "inner voice," and many think they must with the ear hear something. What the physical ear hears is from without, and what the psychical ear hears is also from without. The Word of the Lord is never heard that way. If you hear voices, you may be sure it is not the Lord. Voices come from planes below that of the Spirit, either from the physical or the psychic.

Neither is "the secret of the Lord." God is found in the innmost consciousness. There only can his voice be heard. It is not even a voice, unless, forsooth, we call it the soundless voice, for sounds or words do not belong to the spiritual plane. If you hear voices, then you may question their authority. If you want the all-satisfying Word of Truth, seek the Lord. In the silence open the whole soul to Divine Spirit. For here "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "Enter into thy closet, and shut to the door," shut out all voices that you may commune with the Father, who seeth in secret—in silence—who shall "reward thee openly." When your door is closed to all planes below the spiritual, which is the plane of divinity, you will hear with the spiritual ear the voice "that was never heard on land or sea." This is communion.

There is a legend that the Great Teacher of Galilee, being asked when the kingdom of heaven should come, replied, "When two shall become one; when the without shall become as the within." In this incarnate existence our great work is the redemption of the body, the "without" man. And this is to be accomplished by the Word of the Lord, spoken in the heart by the "within" man (whose name is *I Am*) to the "without" man. The *man without* must hear the transforming word of the *man within* (the Christ), and he may, if only he will listen. We speak of "redemption through Christ," which means the Son of God within regenerating the Son of man without, transforming him "into the image of the heavenly," until "the two become one, the without becoming as the within." There is a duality in consciousness, and will be until the redemption is complete. When the human becomes divine—becomes divinized and theocracised through hearing and obeying the Word of the Lord, then will there be no longer duality in consciousness, for the "two will have become one;" there is no longer two, there is only *one*, and that *one* is God. This is the Nirvana of Christianity—righteousness in consciousness, God-consciousness attained. Here

we may realize that "I and the Father are one," one in consciousness, one in power. When this at-one-ment in consciousness is reached we shall occupy the throne of Omnipotence. "He that overcometh shall inherit all things." "He that overcometh shall sit with me in my throne." He that overcomes things of the human consciousness, redeems the subconscious mind, through hearing and obeying the divine voice, shall sit in the throne of Omnipotence. That is, shall have attained to perfect and complete dominion.

The prophets heard the Word of the Lord, and then by the symbology of language sought to communicate that revelation to others. How imperfectly the best symbolism conveys the spiritual Word is shown in the persistent blindness of men to the spiritual meaning, for the expression of which the symbol was given. Most men see only the intellectual "letter of the word," and do not hear the Word of the Lord at all. They are forever mistaking the letter for the Word, because "having ears they hear not." "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears and should be converted and I should heal them."

The Word of the Lord is a spiritual Word, which only the spiritual ear is capable of hearing. All theological controversies exist on the plane of carnal mind over doctrines based on the symbolic "letter," thus showing that they have not heard the Word of the Lord at all. The spiritual idea they see not; though it is so simple that "the wayfaring man, though a fool, need not err therein." These "soldiers of the cross" divide the "outer garments" of the Christ-Truth freely among themselves, and "gamble for the seamless robe" (the inner or spiritual sense), the "Inner Garment." The spiritual meaning of the word is, "one and indivisible, symmetrical and unrendable." Dogma cannot compass it; it cannot be brought from afar; creed cannot express it. Intuitively men know this, for there is always a doubt connected with dogma, and this doubt is born of the lie of dogma. If the lie is not there, if dogma is absolute

truth, in which there exists no doubt, why this incessant argument to prove it? Truth needs no argument to defend it. It is its own defense. It is axiomatic. It is not dependent for its existence on abstruse and labored argument. Indeed, the argument coupled with the doubt involved are the "soldiers" throwing dice to determine "whose it shall be," whose theological system is Truth. The universal claim for its possession by the "soldiers of the cross," and the universal doubt involved are the elements involved in throwing dice.

But the Word of the Lord springs up in the inmost recesses of the heart, and may be heard by the individual whom it is competent to make wise unto salvation. Here shines "the Light that lighteth every man that cometh into the world." "The Light shineth in darkness, but the darkness comprehendeth it not." The illuminated author of the Gospel, according to John, says, "In the beginning was the Word, and the Word was with God, and the Word was God." The divine idea or "word" is the eternal *Logos*, the "Only Begotten of the Father," that which "proceedeth from the Father—the Son." This Word of the Lord is not contained in books nor taught by men. It is beyond the wisdom of the world, "for the wisdom of the world is foolishness with God." True wisdom is divine, and does not come from intellect. Only when intellect's voice is hushed in silence, can wisdom's be heard. "I dwell in the thick darkness"—the profound silence.

"God made two great lights; the greater light to rule the day, and the lesser light to rule the night." The greater light is spiritual wisdom; its symbol is the sun. The lesser light is intellect; its symbol is the moon. The two are quite different, because they are light on different planes. The light of intellect is "borrowed," or reflected, and therefore modified by the nature of the reflector. If man had always been in the divine consciousness—if he had always been a perfect reflector—then intellect would reflect exactly what it received from the divine, and man's word would be God's Word. Then through the continual speak-

ing of Truth there would be nothing but Truth in subconscious mind, and nothing but health in the body. There would be nothing in subconscious mind needing redemption. We may, therefore, with some propriety question whether the dominance of intellect has not had the effect of concealing the divine from consciousness. Not in the lesser light can we recognize God; only in the greater light can the divine be revealed. But when intellect has been redeemed through the Christing of the mind, by the Spirit's regenerating power, then will it be an instrument of great power in the furtherance of the kingdom of heaven on earth. That is, when the reflector has been made perfect, then will the greater light of Truth bring to man perfect illumination. No doubt the kingdom of heaven among men would have been advanced more had there been less of intellectualism and theology, and more of instruction in introspection and communion; that men might be led into hearing the Word of the Lord instead of being molded by the intellectual "creedology" of men. The tendency of intellectualism is the substitution of the *word of men* for the *Word of the Lord*. "If the blind lead the blind, shall not both fall into the ditch?"

Now we recognize a great reaction from blind intellectualism and pharisaical dogmatism, which has defrauded us of our divine estate of holiness in consciousness; so that we have ceased to look without for Truth. We are tired of the "burdens" which our own words have brought upon us. We are tired of *opinions*, though men call them truth. "Give us truth for authority, not authority for truth," said Lucretia Mott. Nothing short of truth will satisfy the hunger of our souls. Nothing else will remove the "burdens" which these counterfeit words have bound upon us, and under which we groan.

"*Every man's word is his only burden.*" This is a statement of fact under the law of sowing and reaping. "*What a man soweth, that shall he also reap.*" Every thought is a seed sown in the soil of the subconscious mind which is sure, in due time, to bring forth its harvest for our

reaping. If we have sown the seeds of error, we must reap its bitter fruit. This is the universal law of cause and effect operating everywhere, on every plane throughout the universe. Thus my thoughts are my own burden. I am always receiving my own. My good thoughts which I have sent forth return to bless me, and my evil thoughts return to curse me. Not only do "curses like chickens come home to roost," but all my thoughts return to me their legitimate fruitage. I am always receiving what belongs to me. If I sow the seeds of covetousness, coveting my neighbor's beautiful things, I need not think it a strange fatality if a veritable thief breaks into my house and steals my purse. Covetousness was the thief-thought I sent out, and it brought me the thief. I am only receiving what belongs to me. I am always environed by myself. All the burdens I bear are therefore of my own making. I am the sower, and I am the reaper.

Not only are my thoughts expressed in physical conditions, but my mental state may, and does, express itself in my environment, so that I am always environed by myself. My world as well as my body is the outpicturing of my mind; therefore I need not complain of either. Whether I suffer, then, in body, mind or estate, my remedy is within; as the causes of my sufferings are all to be found there. If my bodily conditions do not suit me, I may go to work and change them; by correcting my thought I shall correct my body; by reforming my mind I shall reform my body; and this is my healing. If my environing world does not please me, I may change it by reforming myself. When I have redeemed and regenerated my thought I shall have redeemed my body. As I have one sure remedy for my suffering body, so I have one sure remedy for my offending world. When I have transformed myself, my world will be transformed to me—I shall have a "new heaven and a new earth," for the world is to me according to my thought of it.

This thought the Great Metaphysician expressed in a very striking metaphor: "Why beholdest thou the mote

that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Thy "brother" is a factor in thy environment. How would this great philosopher have thee proceed to reform thy brother? Simply by reforming thyself, because "thy neighbor is thyself," as the wise ones say, and thy environment is thyself also. Listen to his remedy: "Thou hypocrite! first cast the beam out of thine own eye; then shalt thou see clearly to cast the mote out of thy brother's eye." Thus the fault was in me, while I thought it was in my brother.

How does one's thought affect his health? How does his word become his "burden"? Through the mind's imaging faculty, for the mind is a delicately constructed camera in which all our thoughts are pictured before they appear in outward expression, in bodily conditions. Ezekiel, the greatest of seers, shows us that camera in the following words, "Son of man, hast thou seen what the elders of Israel do in the dark, every man in his chamber of imagery?" This mental camera is the "dark chamber of imagery," where all our thoughts are pictured before they are brought into expression in painful conditions. We should use this great and important faculty to picture on the sensitive plate of consciousness in the mind's camera things beautiful and true, lovely and harmonious, if we wish the bodily expression beautiful, symmetrical, healthy and harmonious. By the misuse of this faculty we may debase, make sick, or even destroy our bodies; or by the correct use we may purify and rejuvenate them, according to the character of the pictures we make in our mental camera. We are searching for the unalloyed, uncorruptible Truth—the *Christ-Word*—whose unchanging righteousness (right-ness) shall heal us of the wounds which human words have inflicted. We are tired of opinions, tired and sick of "words." We want the regenerating Word of the Lord, that we may attain to the Christ-consciousness, and "know the peace of God that passeth all [human] understanding."

FAITH THINKING

CHARLES FILLMORE



AN can never discern more than a segment of the circle in which he moves, because his powers and capacities are susceptible of infinite expansion. He discovers a faculty in himself, and cultivates it, when it opens out into a universe of co-related faculties. The farther he goes into mind the wider its horizon, until he is forced to acknowledge that he is not the personal, limited thing he appears, but the focus of an infinite idea.

That idea contains within itself inexhaustible possibilities. These possibilities are projected into man's consciousness as in a mirror, and through the powers vested in him he brings them into manifestation.

Thus man is the most important factor in creation—he is the will of God individualized.

There is but one God, hence there can be but one man. Each individual is a focus of the life, intelligence, love and substance of this one universal man—Christ.

We draw all our substance of whatever nature, mental or physical, from him—"In him we live, move and have our being."

Our identity as individuals is formed by the infinitely various combinations of his attributes. We are the *will* of this Grand Man and each one of us draws upon him through our sentient volition for whatever we need.

All that any individual has ever expressed, or may ever express, is open to each one of us, because there is but one fount and we all stand as equals in his Presence.

There is one principle of music, and millions of combinations in symphony and song of the few simple tones upon which that principle is based. These tones are expressed in form as notes. They may be *on* the staff, in

variations beyond computation, and similar variations may also be repeated above and below the staff.

So each one of us focuses the attributes of Man into our consciousness in infinite combinations on the staff—the intellect; above the staff, the spiritual; or below the staff, the animal.

Certain arrangements of dominant tones are recognized by musical composers as producing harmony. So in man; certain combinations of the attributes of the Christ in the individual, Jesus, produce the harmonious man, Christ Jesus.

We refer to the Christ as *man* because our language has no word which expresses the two-in-one of Being. The Hebrew *Yeveh* is a term which includes both the male and female attributes.

Paul inspirationally said: "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God."

This is the problem set before each one of us. We all want to know how to let this mind be in us which was in Christ Jesus. We feel the stirring within of powers and capacities which we have never been able to use because of a weakness in some co-ordinating faculty.

One has a talent that has been suppressed because of diffidence, and another's talent is rendered obnoxious by an excessive egotism. This all shows that our powers are making servants of us. We must know who and what we are; take our place in the Godhead and marshal our forces.

There are various methods for doing this. Most of them are limited; they never get above the intellect; that is, they do not go above the staff—they do not venture into the spiritual. Most of these methods are theoretical; they are written down by those who have perceived the Truth but have not carried it out in detail.

One man let his life be a demonstration of the bringing forth of the powers of the Christ; this was Jesus of Nazareth.

From *within* he gave forth the doctrine of the Christ; externally he stood for perfected humanity, Jesus; his dis-

ciples represented the powers of each one of us acting their respective parts under varying moods, but eventually blended into the One Harmony—Perfect Man.

In order to command our powers and bring them into unity of action, we must know what they are, and their respective places on the staff of Being.

The Grand Man, Christ, has twelve powers, represented in the history of Jesus by the twelve disciples. So each one of us has twelve powers to make manifest—to bring out and use in the achievement of our ideals.

The most important power of man is the *original faith-thinking faculty*. Note particularly the term, "original faith-thinking faculty;" a great deal is involved in this definition. We all have the thinking faculty located in the head from which we send forth thoughts, good, bad and indifferent. If we are educated and molded after the ordinary pattern of the human family, we may live an average lifetime and never have an original thought. The thinking faculty in the head is supplied with the second-hand ideas of our ancestors, the dominant beliefs of the race, or the threadbare stock of the ordinary social swim. This is not faith-thinking. Faith-thinking is only done by one who has caught sight of the inner truths of being, and who feeds his thinking faculty upon images generated in the heart, or love center.

Faith-thinking is not merely an intellectual process, based upon reasoning. The faith-thinker does not compare, analyze or draw conclusions from known premises. He does not take appearances into consideration; he is not biased by precedent. His thinking gives form without cavil or question to ideas that come straight from the eternal fount of Wisdom. His perception impinges upon the spiritual and he *knows*.

To the question, "Whom do men say that I, the Son of Man, am?" those who reflected the indefinite, guessing thought currents of the day, answered: "Some say that thou art John the Baptist: some Elias; and others Jeremias, or one of the prophets."

But Jesus is not asking for second-hand opinions; he

appeals direct to the faculty in man that always *knows*. He says, "But whom say ye that I am?" and that faculty represented as Peter, answers, "Thou art the Christ, the Son of the living God."

Then it is the Christ that blesses him, and says: "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The thinking faculty in man makes him a free agent because it is his creative center, and in and through this one power he establishes his consciousness—he builds his world. Through the volition of this faculty he can refuse to receive ideas from Christ, he can cut himself away from the realm of Original Truth and from an illusionary universe in which he is forever unraveling tangled ends and chasing shadows. Thus we see clearly that this faculty is the rock, the foundation upon which our consciousness must be built.

For generation after generation humanity had exercised the thinking faculty and fed it upon the illusions of sense, and "every imagination of the thoughts of his heart was only evil continually." The root of the Hebrew word here translated evil is *aven*, which means "nothing." Thus man was feeding his thinking faculty on nothing, instead of true thoughts from God.

As the result of this lack of conscious connection of the thinking faculty with the fountain head of existence, humanity had reached a very low state. Then came Jesus of Nazareth whose mission it was to connect the thinker with the true source of thought. Thinking at random had gotten man into a deplorable condition, and his salvation depended upon again joining his consciousness to the Christ. Through that connection only could he be brought back into his Edenic state—the church of God.

Then it was in the darkness of intellect's night that the thinking faculty caught sight of its higher self and joy-

641156

fully exclaimed, "Thou art the anointed, the Son of the living God," and the response to that gleam of spiritual perception was the acknowledgment of him as the foundation upon which the church of Christ should be built.

What an incalculable amount of time, energy and effort has been wasted trying to build conditions of harmony, by both individuals and society, without making the connection between the thinker and the true source of thought.

There can be no other foundation. The thinking faculty without the realm of spiritual ideas to draw from, is like a corn sheller fed with gusts of wind—it is grinding illusions.

If you have not recognized the spiritual center within yourself and acknowledged allegiance to it, you are drifting in the darkness of sense. You are allowing your thinking faculty to draw its ideas, which are its food, from the chaos of ignorance, and you suffer the consequences in the discordant world it creates for you. Do no forget that everything that appears in your life and affairs, physically, mentally or otherwise, has sometime been sent forth from your thinking faculty. It is only through the power vested in it that you can come into consciousness of anything. It makes your heaven and it makes your hell.

Some people have let the thinking faculty run away with them, and they cannot control their thoughts. So some drivers through carelessness, laziness or ignorance, let their horses run away, but the law always holds them responsible for the damage done, and they find it cheaper in the end to be more alert and to give stricter attention to driving.

Get clearly in your understanding that *you are not* the faith-thinker, Peter. You are Jesus; Peter is one of your twelve powers.

Before this truth dawns upon you, you are a carpenter,—a builder in the realm of matter, and Peter a fisherman, one who draws his ideas from the changeable, unstable sea of sense.

When, however, you realize that you are Mind, and

that all things are originally generated in the laboratory of Mind, you leave your carpenter's bench and go forth proclaiming this truth that is revealed to you. You find that your tools in this new field of labor are your untrained faculties. The first of these faculties to be brought under your dominion is Peter, the thinking power. This thinking faculty is closely associated with another power, your strength (Andrew); they are brothers, and you say to them, "Follow me and I will make you fishers of men."

When you have "gone a little farther"—that is, trained these faculties until they are in a measure obedient, you discover two other powers: John (love) and James (justice). These are also brothers and you call to them both at the same time.

You now have four powers, the first disciples of Jesus, under your dominion, and you begin to do the works of the Spirit.

You now have the power to heal the "many that are sick of divers diseases and cast out many devils," and to "preach throughout all Galilee."

That Peter stands today at the gate of heaven is no joke; he always stands there when you have acknowledged the Christ; and he has the "keys of the kingdom of heaven," which keys are the thoughts he forms, the words he speaks. He then stands "porter at the door of thought" and freely exercises that power which the Christ declares: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

You can readily see why this faith-thinker, Peter, is the foundation; why he is the one faculty to be guarded, directed and trained. His words are operative on many planes of consciousness, and he will bind you to conditions of servitude if you do not guard his acts closely.

Those people who let their thinking faculty attach itself to the things of earth are limiting or "binding" their free ideas or "heaven," and they thereby become slaves to

hard, material conditions, gradually shutting out any desire for higher things.

Those who look right through the apparent hardships of earthly environments and persistently declare them not material, but spiritual, are "loosing" them in the ideal, or "heaven," and they must through the creative power vested in the thinker eventually arrange themselves according to his word.

This is also especially true of bodily conditions. If you allow Peter to speak of erroneous states of consciousness as true conditions, you will be bound to them and suffer, but if you see to it that he pronounces them free from errors of sense, they will be "loosed."

Until he is thoroughly identified with the Christ you will find that the Peter faculty in you is a regular weather cock. He will in all sincerity affirm his allegiance to the Spirit, and then in the hour of adversity deny that he ever knew him.

This, however, is in his probationary period. When you have trained him to look to Christ for all things and under all circumstances, he becomes the staunchest defender of the faith.

How necessary it is that you know the important place in your consciousness which this faculty, Peter, occupies. You are the free will, the directive Ego, Jesus. You have the problem of life before you—the bringing forth of the Grand Man with his twelve powers.

This is your "church." You are the high priest without beginning of years, or end of days, the Alpha and Omega; but you cannot do what the Father has set before you without an orderly discipline of your powers. Your thinking faculty is the first to be considered. It is the inlet and outlet of all your ideas. It is always active, zealous, impulsive, but not always wise. Its nature is to think, and *think* it will. If you are ignorant of your office—a Prince in the house of David—and stand meekly by and let it think unsifted thoughts, it will prove an unruly servant and produce all sorts of discord.

Its food is ideas—symbolized in the gospels as fishes—and it is forever casting its net on the right, on the left, for a draught.

You alone can direct where its net shall be cast. You are he who says, "Cast your net on the right side."

The "right side" is always on the side of Truth, the side of power. Whenever you, the master, are there, the nets are filled with ideas, because you are in touch with the infinite store-house of wisdom.

You must stay very close to Peter—you must always be certain of his allegiance and love. Test him often. Say unto him, "Lovest thou me more than these?" You want his *undivided attention*. He is inclined to wander; we say our "mind wanders." This is an error. The Mind never wanders. It is Peter, the thinking faculty, who looks in so many directions, that wanders. He stands at the door of heaven, the harmony within you; the same door has the world of sense on its outer side.

Peter can look within—he also looks without. This is his office and it is right that he should look both ways. But he must be equalized—balanced. He must look within for his sustenance; he must recognize the Christ before he can draw his net "full of fishes."

Keep your eye on Peter. Make him toe the mark every moment. Teach him to *affirm* over and over again. Say unto him "the third time," "Simon, son of Jonas, lovest thou me?" He may say, "Lord, thou knowest all things; thou knowest that I love thee."

This is a very common protest. We hear in this day of modern metaphysics that concentration is not necessary; that it is only necessary to perceive spiritual truths and the demonstration will follow.

Jesus Christ gave us many lessons upon that very point. He knew Peter like a book. He knew that a faculty whose office was so versatile, was apt to frequently change its base. When in the exuberance of his allegiance Peter protested that he would lay down his life for Jesus, the Master said,

"Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice."

You must teach Peter to concentrate. Teach him to center himself on true words. It is through him that you feed your sheep—your other faculties. Keep him right at his task. He is inquisitive, impulsive and dictatorial, when not firmly directed. When he questions your dominion and tries to dictate the movements of your other powers, put him in line with, "What is that to thee, follow thou me."

Descartes said, "I think, therefore I am." This is precisely as if Jesus had said, "I am Peter, therefore I am." This is the *I Am* losing itself in its own creation. Exactly the reverse of this statement is true: "*I am, therefore I think.*"

Thinking is a faculty of the Ego, the omnipotent *I Am* of each one of us. It is a process in mind, the formulating process of mind, and under our dominion.

The *I Am* does not think unless it wills to do so. You can stop all thought action when you have learned to separate your *I Am* from the thinking faculty. Know this and live in Christ.

Be no longer a slave to the thinking faculty; command it to be still and *know*. Stand at the center of your being and say, "I and my Father are one." "I am meek and lowly of heart." "All power is given unto me in heaven and in earth."

"I am that I am—there is none beside me."

I sleep, I eat, I drink, I read and I meditate; I walk in my neighbors' delightful fields, and see the varieties of natural beauties. . . . And he that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who loses all these pleasures, and chooses to sit down upon his little handful of thorns.—*Jeremy Taylor.*

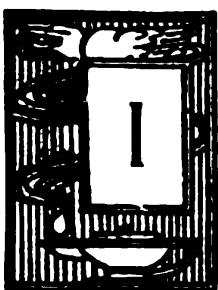
A circumstance matters not at all to a person who recognizes the sovereignty of thought. Any place is a sanctuary where one's mental state is holy.—*Colville.*

THE BODY

Your body is the temple of the Holy Ghost.—I Cor. 6:19.

Ye are the body of Christ.—I Cor. 12:27.

Glorify God in your body.—I Cor. 6:20.



N the Bible a great deal is said of man's body. In fact, the whole Bible is a record of the various bodies in which the souls of men have been identified. They show the different states of man's mind, ranging all the way from the Adam embodiment and environment up to the Christ body and surroundings. It is fair to say that the Bible is the record of one individual Ego under many aliases.

Since the history of man he has masqueraded under all sorts of guise which he has called his body, ranging in degree of expression from a corrupt and distorted body up to the "most glorious body of Christ," as referred to in *Holy Writ*.

The resurrection of the body is the paramount theme of the New Testament, and in fact, the all-absorbing issue of the entire Bible, and has also been the engrossing subject of man since the record of the race. Quotation after quotation might be cited from the Bible illustrating what man's body should be, and how it should be controlled and governed so as to grant to man the greatest amount of harmony and peace in life.

Now, mark you, man is not his body, for man is more than a mere body, but without a body there could be no man. Man is an embodiment, but the body is not the man, yet man will forever possess a body. If the body is the man, what is man, since the body is constantly changing? It ranges from an infant to maturity, and from a dead man to a live one, or from a dead body to a live body. In what stage or station of man's career is the man manifested?

You see at once that man is not body, but that the

body is the declaration of man—the substantial expression of his mind. We see so many types of man that we are bound to admit that the body is merely the individual's specific interpretation of man, whatever it may be. Man is an unknown thing; we see merely the various ideas of man but not man himself, and the identification of man is determined by the individual himself and he expresses his conception of man.

Some people have tall bodies; some have short ones. Some have fat bodies; some have slim ones. Some have distorted bodies; some have symmetrical ones. Some have black bodies, some have yellow bodies, and some have white bodies. Now, if the body is the man, which of these is the man?

The Bible starts out by declaring that man is the "image and likeness of God," whatever this may be, but which of the various bodies we have just enumerated is the image and likeness of God? Can you tell?

In various places in the Bible it maintains that man's body is the dwelling place of the Spirit of God—that man is God's temple. In other places we find the man of Galilee casting devils out of this temple of God. Why this inconsistency? How could devils be cast out of the temple of God?

Some of the Gospel writers contend that man's body is corrupt from birth, and others affirm that it is the glorious masterpiece of God. In the present age some think the body is vile, a corrupt and hideous affair which ought to be mentally repudiated, and others affirm that the body is Spirit.

Even though we find those who claim to despise their bodies, they are loth to part with them for the reason that they cannot associate man without a body, and it is better to have some kind of a body than to run the risk of not having any. The body they possess is all they know of the identification of themselves, and they do not fancy the idea of risking another one, and possibly a worse one, so they hold on to the one they have so long as they are able,

irrespective of its frailties. The chances of a new embodiment seem so uncertain that all like to keep the one they have.

Now, what do you suppose the body is for? We give answer: It is to express the thoughts of the individual—to give identification to the individual's interpretation of man, and each individual shows in his body just what his views of man are. The body is the corporate record of the mind of its owner, and there is no limit to its infinite differentiation. The individual may become any type of being he elects to be. He sets the mental model and the body images it, and the body is the image and likeness of the individual's idea of man. We may embody any conception of being which we can conceive. This is the office of the body, and it will bear truthful representation of the choice of the individual.

You can be an Adam if you choose, or you may be a Christ, or any other type of being you see fit to delineate. The choice lies with you. The body merely executes the mandates of the mind. The mind dictates the model which the body shall manifest. Therefore, "as a man thinketh in his heart [in his vital nature], so is he." Each is just what he believes he is. Nine hundred and ninety-nine people out of every thousand believe the resurrection of the body has something specifically to do with getting a new body at death; so we find nine hundred and ninety-nine per cent of the world waiting for death to give them something new in the way of a body, but it is all supreme bosh, for there is no ready-made body factory in the universe, and none will get the body they expect. Waiting for death is the folly of ignorance. The thing to do is to improve the body we now have, and it can be done as we shall attempt to show.

The resurrection of the body has nothing whatever to do with death, but implies that we may and can resurrect ourselves from every disturbing and discordant condition into which ignorance has plunged us. Resurrection means to get out of the place you are in and to get into another

place. It is a rising into new vigor, new prosperity; a restoration to some other higher state or condition. It is absurd to suppose that it applies only to the resuscitation of a deceased person.

Paul hints at the time when the body will be changed, and he says it is "when death is swallowed up in victory"; and, put in more comprehensive words, he means when the general disintegration and decay of things is intelligently arrested and not the waiting on death. Here are his words: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, . . . death is swallowed up in victory."

This transformation is wrought out by the individual himself, and is not the result of physical death, but rather of the death or annihilation of the erroneous ideas which ignorance keeps alive in our minds. It is a mental resurrection attended with a bodily demonstration.

We said on a previous page that it is the privilege of the individual to express any type of being he sees fit to delineate. You can become a Christ, possessed of all the divine elements that will arrest the decay of those things which make life enjoyable, and by assimilating the Christ elements the body will bear record of Christ.

The trouble with us is that we call ourselves fleshly, mortal, finite, and we manifest ourselves upon a fleshly, mortal and finite plane. We have sowed to the flesh, and we have of the flesh reaped corruption, and now it is time we change our conception of ourselves. It is time that the mortal sense of ourselves was eliminated from consciousness and the immortal established in our minds. It is time that our corrupt estimation of ourselves was repudiated, and that the mind take on an incorruptible realization of being, and this is precisely what Paul means, "This mortal must put on immortality, and this corruptible must put on incorruption."

We must stop calling our bodies flesh, and learn that they are Spirit, and therefore incorruptible; and this higher realization will arrest the decay, disintegration and death

of those elements, thoughts and things which make life harmonious and the body perfect.

We must get out of the channels of corruption, out of the avenues of mortality, and live, move and have our being in a divine realization of things. It is a mental problem with a bodily effect.

"As a man thinketh in his heart, so is he." We become the corporate expression of the ideas we entertain of man. "He that is filthy is filthy still, and he that is righteous is righteous still." So long as our minds hold onto the filth of human or carnal conceptions, so long shall we continue to manifest these filthy manifestations of being. We become an effigy of our true selves and reap corruption. But when our views of man are elevated to a spiritual conception of being, we will remain the righteous manifestation of perfection. The thoughts must first be perfect ere the body can manifest perfection. "The issues of life are within"; the body is merely the record of the state of the mind of the individual.

Since the man Jesus demonstrated the highest type of embodiment, or since he brought his body into the highest divine control, it is fair to say that this is the normal standard of every individual, and that every other presentation is abnormal and the result of lack of the Christ elements. Paul says, in the words of our text, "Ye are the body of Christ," and he says this to emphasize the fact that *this* is the true expression of man, and that each of us should possess just such a high idea of man, one that is the fulfillment of the divine fiat, "Let us make man in our image, after our likeness." Jesus was the only one who ever actualized these words. "If ye have seen me, ye have seen the Father also," prove that he was the divine fulfillment of man. And yet his corporeal body was not the man. It merely executed the divine dictations. Jesus was the oracle; his mind was the universal principle, and this same principle obtains today, and can incarnate the Christ again in each individual. We need not "look for another" in whom to witness the Christ, as did John the Baptist, *but look for him*

in ourselves precisely as the man Jesus found the Christ in himself.

Does not our text read, "Ye are the body of Christ"? and does it not show the possibility of a universal incarnation of the Christ? Does it in any sense narrow it down to one single individual?

And again Paul's words, "Glorify God in your body," endorse the fact that the God nature may become personified by every individual.

What shall we do then in view of these facts? Simply this: Make the heroic attempt to give personal expression to God. And how shall we do it? By mentally agreeing that we are potentially the Christ and amenable to a divine presentation. We must rise to the conscious realization that every atom of our body, every molecule of our being, every function of our nature, every force of our mind are atoms, molecules, functions and forces of Spirit, and of Spirit alone, and that they all do and shall vibrate to the harmonies of Spirit. *This is the resurrection of man;* there is none other.

By so doing we establish our ego and our person upon the divine plane, and enter into joint heirship with Jesus Christ to the heavenly inheritance of power, peace, prosperity and perfection.

All of the so-called human or mortal spheres of operation are counterfeits of the divine, and we may resurrect our bodies into the higher provinces of divine consciousness and enjoy life in sacred harmony and peace upon which no discord can ever trespass, and where we shall forever be free from the mutations of the carnal laws of ignorance to which the human life is subject. By this higher renewal of the mind we are bodily transformed, and prove those things that are good, perfect and true.

The resurrection of the body is the result of the elevation of the spiritually emancipated mind of the individual; neither time, nor evolution, nor any of the man-made channels of growth are requisite to this demonstration. It is purely the result of spiritual mindedness.

Step by step, thought added to thought, spiritual

emotion added to spiritual emotion, and the transformation is completed. It will not likely come in a day, but every higher impulse, every purer thought, every upward desire, adds to the exaltation and subsequent personification of the divine in us and to the eternal suppression of the human. The "old man" is constantly brought into subjection, and his deeds forever put off, as the "new man" appears arrayed in the vestments of a divine consciousness.

All have hope and find deep consolation, aye, assurance, in the belief of the final redemption of the body; and this universal feeling is born of the legitimacy of the fact that it must eventuate, and that perfection is the ultimatum of Being.

How to accomplish this resurrection has been the only stumbling-block with man. It has been a mere hope and nothing more, and we have endeavored in this address to set the precedent whereby this state may be actually accomplished. We are too impatient. We admit the theory and concur in its philosophy, and confide in the divine principle, but fail to put them into practical demonstration, and it is undoubtedly largely due to impatience, or lack of sufficient persistency, in subduing the lower functions and in bringing them into captivity to the Christ-Mind. We mean well, but lack the perseverance of application of the divine forces. Our minds are too vacillating, too fluctuating, too changeable. We are remiss in the divine art of concentration and of conservation of our forces.

There are too many "bugaboos" in our life. We have settled too many things against us, and they keep us in the penitentiary of woe. We have conceded to too many erroneous laws that conspire against us and to which our life is in bondage; and knowing this deplorable state of affairs, Jesus, the Deliverer, said, "Take no thought for your body," and he did not mean that we should disregard or abuse it by negligence, but rather not to have too much adverse thought centered upon it.

Usually the body gives man more trouble than his mind, and it is because he has made more laws against the

body than he has against the mind. There are myriads of human laws that we contend affect the body, but the mind is comparatively free from constraints and restraints. For the body, it is always either too hot or too cold, too wet or too dry, or too this or too that; so that the body is invariably coming under some negative law, and this is the condition Paul calls the "carnal law," and to which he refers in the words, "Ye are not under the law, but under grace." We do not contend that the mind is under any such stress of condition, therefore it gives us less trouble than the body, and it is possible to elevate the body above all of these adverse conditions so that we shall not need to overcome them, but will rather live in a state of bliss upon which these things never trespass. And this is the kingdom of heaven—the reign of the harmonious.

The body is subject to the conditions under which we esteem it. "As a man thinketh in his heart, so is he." If we would take less thought for the body, it would, of its own inherent divine forces, come into parallel with the image of God—a Christ presentation of being.

Thoughts become things. We do not make this assertion in any mysterious or metaphysical sense, but affirm it as the *creative fact of all phenomena*. It is a cosmic law. Our thoughts fashion our surroundings, whether we think so or otherwise. And this fact sustains the logic that divine thoughts crystallize into divine things, making our surroundings and life more harmonious, more beautiful, more prosperous and more perfect. Our divine thoughts fix the character of our environment in harmonious phenomena, bringing all of our sensory channels into redemption to the good, the perfect and the true. And contrariwise, our perverse thoughts impose upon us conditions of inharmony and distortion.

We have said, "The body is the individual's specific interpretation of man." To further illustrate: The man Adam thought the thoughts that incarnated the Adam type of being. The man Jesus thought the thoughts that incarnated a Christ standard of being, and we see by this that

we can avoid the humiliation and degradation of the Adam by declining to concur with the Adam mind; and we can become the Christ, with equal power and glory, by having the same mind in us that was also in him; and the mind of the Christ was the God-Mind, and so recognized by the Infinite Spirit, in the words, "This is my beloved Son, in whom I am well pleased." And possessed of such a mind, we too may exclaim with Jesus, "I and my Father are *one*."

And this is the fact we desire to make paramount in your minds, that we may each become the one "altogether lovely," and "without spot or blemish," if we earnestly and persistently train our thoughts along divine lines, and act in accord with divine requirements, having *justice* for our diadem of honor, *love* for our monitor of peace, and *goodness* for our mark of the high calling.

The body is plastic, and is bound to express just what the mind dictates, and if we follow after the divine triumphs, we shall need no devils cast out of God's temple, for nothing of an evil or perverse nature can ever obtrude upon such a sacred precinct. We shall have the Christ within us as the divine pledge of peace.

The Adam went back to the dust. The Christ triumphantly ascended above the pale of the flesh into the sanctuary of divine holiness and supernal happiness.

And let me remind you that it is incumbent upon each of us that we "render to Cæsar the things that are Cæsar's, and to God the things that are God's," no longer calling ourselves human, mortal or fleshly, but rather that we take part in the resurrection of Christ by claiming our divinity with him, as spiritual beings, fully equipped with all that is requisite to place us in juxtaposition with him in the full and complete enjoyment of all of the divine privileges and powers.

While centuries dawn and die away
The world still keeps their record vast,
And gathers ripened sheaves today
From seeds that fell in ages past.—Selected.

THE LAST RACE ENEMY OURS

REV. FRANK N. RIALE



HE flaming words over the door of entrance to the Old Testament are, "In the day that thou eatest thereof, thou shalt surely die." The burning words of light throughout the whole of the New Testament are, "Whosoever believeth on him shall most surely forever live." Christ came to down death, the last enemy of the race, forever. He did it once and forever in himself. He wants to do it equally so for all, but he can only accomplish his mighty purpose in those who believe. He wants every child of the race to say in triumph the burning words of victory of Perry, "We have met the enemy, and they are ours." Though this faith is born in Christ a thousand times, it has not accomplished its purpose till it is born in you. He will only see the travail of his soul and be satisfied, when you shall join in the same great victory shout, and believe in your soul that this is of all true things the most eternally true.

How all humanity hungers for this faith! It will never be satisfied till it is most truly theirs. From a thousand of the new cults and creeds are coming such words as these: "The greatest bogy of modern cults is the death system. It is the ghost no prophet has been able to dispel. The one universal cry is, 'Do not let me die.'" It would be as easy for us to believe that water was not made for us to drink, or the air to breathe, as to think this heart hunger of humanity is not to be satisfied. But it will never come so long as we put it off as a thing of the future. The kingdom of this heavenly triumph is *at hand*. Now, not in the sweet bye and bye, is to be deliverance. Now is the acceptable time to believe that

we are as dead to death as to sin and sickness. If we will only believe that the life of God in the soul of man is there for no other purpose than for this full, complete, all-rounded triumph over all the race enemies we have to face, death, the last enemy, as surely as all the rest, is ours. Faith only finds its fullest fruitage when it thus, in the face of all past experience of humanity, fully and forever believes. Here you are made to take your stand. God has never made you for anything otherwise. You are on the side of the only one who ever fully completed God's purpose for the world. God is in you as much as he was in Jesus. He wants to work out in you what he wrought out in Jesus. He wants to glorify himself in you as much as he glorified himself in Jesus; to show us what faith in the Father would bring forth in humanity, if we only believed that God was working within us to will and to do of his glory, as that glory life was flashed forth before mankind in the life of the righteous, risen, reigning Lord. This is the pattern of life given you in the mount of ascension, a thousand times more glorious than the pattern of life's duty given amid the flames of Sinai. This is the light to guide your feet, and the only light that will show the path of life which will grow more and more glorious and beautiful unto the coming of the perfect day. The light of past experience is *not* the light to guide your feet. It is because we join with the great throng in thus believing that we are ever working in darkness, and have not yet had the light of life flash forth through and through our being to make us the light of the world.

Prophets have all and everywhere proclaimed this as the great glory goal of the world. It is the triumph over death, the last enemy, *here and now*, that all messengers before and after the Messiah ever point toward, as the golden milestone of the ages, the millennium that the world is ripening unto, when death shall be no more.

Elijah, the prince of the Old Testament prophets, shows forth his mighty power by touching the dead. Elisha begged for a double portion of his Master's spirit, and had

his heart longing more than gratified. Twice as many did he raise from the dead. The people felt that Elijah was the greater because he was the more spectacular, and they longed for the time when he would return and usher in the Messianic reign.

At the last supper, there was the Elisha's cup. Some day he would return and drink of this deathless draught, and then would be brought about the great deliverance from death, the last enemy of the race. But Jesus took that cup and drank of it, to the amazement of them all. It was a death penalty to do it in the laws of the people, but it was the life-giving revelation of what life in himself meant to all who fully and forever believed. "This cup is the new covenant in my blood, *drink ye all of it.*" We are to drink with him the life which he had—the deathless life which the people thought was to be a thing that Elisha was to usher in. But he said it is a life that is now here with him, and would be equally as much here now and forever to those who would truly enter into the life of God by faith. He came to reveal to all mankind their heavenly birthright, which, by unbelief they had lost, and showed that by their full faith in the deathless life of God in the soul of the believer, they would find it restored.

Then came the testing time at Calvary. He who was greater than Elijah and Elisha, and who came to fulfill the glory that came only into the world through them, went into the tomb, and more than Elisha he came out therefrom in the mighty triumph, to bring forth what all the world longed for and dreamed sometime would come true. But in their waking moments they only thought it a dream that they might be free from death, in which the great wide world, that calls itself the wisdom of the ages, still believes.

Thou shalt be born into a new world if thou wilt only believe that God will do this thing that all his creation is groaning and trembling to tell forth forever, and the full, final and glorious thing that from all eternity he has purposed. It is the world of the deathless life that you reckon

yourself as dead to, as to sin the seed, and sickness the blight, that are the forerunners of it.

A hundred and twenty years, runs the sacred narrative, was Noah the great messenger of Rest, in making the ark for the saving of God's believing people. The scoffs of the age and the ages at what God through him was doing for the working out of the divine plan and purpose meant nothing to him. He was faithful to his faith. God has prepared another ark for the saving of his people. It is for the family of his true believers. It is more than that of the ark of Noah that saved a seed for a new race start. It is more than the ark that saved Moses, the lawgiver of all people. It is even more than the old ark of the covenant that had in it the pot of manna, the budding rod of Aaron the leader, and the stone tables of Horeb which are God's guide for the race. *That ark was Christ.* In him was the bread of heaven, the Holy Spirit's everlasting guidance, and the law of everlasting love, which is the everlasting fulfillment of the world's laws. As we accept God's full purpose in Christ as his full purpose for us, we enter into the glory of the Lord, that never shone on Sinai or above the mercy seat. Will we believe? The Spirit has brought the message home to our heart. It must be told over and over till men, by the power of the Spirit, will believe. It may call forth the sneers of the throng like the building of the ark did to Noah, through whom the race was saved.

But it gives one the rest that remains for the people of God. This is the victory all heaven is holding out to us, if we will only believe. The doom on death pronounced at Calvary, is the great victory over death. The deathless life is the design of God for all.

We must feel deeply before we can think rightly. It is not in the tempest and storm of passions we can reflect, but afterwards when the waters have gone over our souls.

—*Mrs. Jameson.*



BIBLE LESSONS

BY CHARLES FILLMORE

LESSON 9, MARCH 2

GOD'S COVENANT WITH ABRAHAM.—Gen. 15:5-18.

5. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in Jehovah; and he reckoned it to him for righteousness.

7. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, O Lord Jehovah, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me a heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.

10. And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not.

11. And the birds of prey came down upon the carcasses, and Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.

17. And it came to pass, that, when the sun went down, and it was dark, behold, a smoking furnace, and a flaming torch that passed between these pieces.

18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

GOLDEN TEXT—He is faithful that promised.—
Heb. 10:23.

This is a lesson of encouragement to those who are faithful, yet see no fruit of that faith. Abram was childless, and he asked the Lord what should be given to him, as it seemed that another should be the heir of his house. The answer is, "Fear not, Abram, I am thy shield and thy exceeding great reward." Whoever works under the Divine Law is protected, and the result is sure. Active faith in the spiritual powers of Being is productive of tremendous results eventually. We may not have any evidence outwardly because of some idea we are holding to that prevents the manifestation. The Lord told Abram that his seed should be in multitude as the stars of heaven. Prof. Camille Flammarion says that the best telescopes reveal one hundred millions of stars. Celestial photography penetrates further still, and the number becomes so great as to be beyond practical computation. This illustrates the generative power of faith exercised in the right place, which is the formless substance of Being. Do not pin your faith to the things of form; they are limited and can bring you but a limited reward. In the formless you have the free range of the whole expanse of heaven, and your results will be like its innumerable stars, beyond computation.

But you may not have the fulfillment of this faith in God until you have opened the way in your consciousness for its descent into externality. But keep on believing. "And he believed in the Lord; and he counted it to him for righteousness." Then proceed to find out why you do not have the evidence. Abram said, "O Lord God, whereby shall I know that I shall inherit it?" Then follows instructions for a sacrifice. Some ideas on the sense plane must be sacrificed. A heifer, a she-goat, a ram, a turtle-dove, and a young pigeon are mentioned; that is, give up the idea of physical strength and realize that its source is spiritual. Give up your human will, and let the Divine Will work in you. Deny away all subconscious resistance to the working of the Divine Law. Let confidence and peace pervade your mind, yet know that swiftness (pigeon) is characteristic of all action in things spiritual. Look for a

swift fulfillment of all you have had faith in. In all this process you are to drive away the "birds of prey," or mortal thoughts, as did Abram.

What evidence have you that you will get the fruit of your own good thoughts? That which you have already accomplished. The animals which Abram sacrificed unto the Lord represent what has been overcome and mastered in sense consciousness. You have also developed the ability to protect from the devouring thoughts that fill the air, your inner vitalities.

The concluding verses indicate that faith has yet a deeper work to do in subconsciousness. When the Sun of Divine Understanding seems to go down and we are left in darkness for a time, fear falls upon us. This is the reflex of subconscious ignorance. The temple has not been fully cleansed of past errors which have been in possession of the body and are secretly carrying on their savage orgies below the line of consciousness. These Amorites are a race inheritance and their seat of action is the generative function. They are overcome by the faithful who trust in the Lord and purify themselves both within and without—that is, in thought and deed.

LESSON 10, MARCH 9

TEMPERANCE LESSON.—Rom. 13:7-14.

7. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor.
8. Owe no man anything save to love one another: for he that loveth his neighbor hath fulfilled the law.
9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbor as thyself.
10. Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.
11. And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed.
12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.

13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.

14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.

GOLDEN TEXT—*Make no provision for the flesh, to fulfill the lusts thereof.*—Rom. 13:14.

A strong desire in the consciousness for a fuller realization of energy leads most people to stimulants. The remedy then is, substitute the real stimulant for the false. So long as man wants, he will seek the satisfaction of that want in one way or another. If whiskey is taken away from the drunkard and nothing given him in its place, he will continue to crave it. If he be given a substitute he will transfer his desire to that, for instance, morphine or cocaine. But if he be given the real life element, which is the "more abundant life" mentioned by Jesus, he will find his desire in possession of its own, and both he and his friends will see that it was not evil but good seeking satisfaction.

The first step, then, in healing the drunkard in ourselves or another is to withdraw all condemnation and censure, and affirm the law of Love. There is a very close connection in Being between Love and Life. When we love one and pour out to him that subtle essence of the soul which stirs the heart-center till it glows like a furnace, we are moving to action the life energies of Being, and a great law of mind equilibrium is fulfilled. Thus, "He that loveth another hath fulfilled the law."

A man once testified that he healed himself of drunkenness by saying, whenever the desire for liquor came on him, "I do not love whiskey, I love God." Here was a practical application of the law of love to the healing of desire lost in the wilderness of sense. The sense-man is constantly reaching out for the more abundant things of existence. This is right. The Spirit within is constantly saying, "Let the children of Israel go forward." We drink the bitter waters and are bitten by the serpents of sense

whenever we try to satisfy this inner craving from the mortal plane, because it can only be satisfied with higher things. Our desires are from God and must be fulfilled in a Godlike way. This sense man must be "lifted up as Moses lifted up the serpent in the wilderness."

The minds of those whose bodies are saturated with the lust for tea, coffee, tobacco and liquor, are in darkness. They are asleep in sense thought, which is a state of coma. Those who are in the light can help them to dissipate this darkness by casting off the "works of darkness." Deny for them that they are mentally bound to the various thoughts that make up the drunkard's world. Say with the conviction of authority, "Awake thou that sleepest, and Christ shall give thee light."

"Put on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." These lusts of the flesh are many and they help one another. For instance, it is found by actual experiment that abstaining from meat lessens the appetite for liquors. It is said that there never was a vegetarian drunkard. Meat sets up a fever in the stomach that calls for something to cool it and we drink more than the system needs in consequence. Those who abstain from meat find that they do not care for tea and coffee. There are tea and coffee drunkards, and they need healing along with other boozy ones who make provision for the flesh.

A teacher once gave a lesson on the power of spiritual man, to one who was a slave to tobacco. He afterward told how he sat down, smoking, in a park, and laid his cigar in front of him and talked to it. He said, "So I am your slave? You cause me to be nervous and filthy; you are slowly filling my system with a poisonous nicotine, and you make me believe that you are necessary to my comfort. Have I, the Son of God, come to this abject servitude? No! henceforth I am master and I now crush you and your power out of my life!" With this declamation he threw the cigar on the ground and crushed it with

his heel, and he never smoked again, nor had any desire to smoke.

Fear and the belief in the power of evil paralyzes the will, and man is weak because he does not know the omnipotence of his word. Let there be a clear understanding that man is spiritual and has dominion over every emotion, function and appetite. Let all condemnation for sin and weakness be forgiven and mentally denied by everybody interested in the case, and a unanimous thought of the presence and power of Spirit affirmed. Remove by denial all fear of the besetting sin and all condemnation of self, sensual appetites and lustful passions.

This simple and absolutely true way of handling false appetite has healed thousands, and will reform the most hopeless case when faithfully applied, either by the individual for himself, or with the help of a spiritual healer.

LESSON 11, MARCH 16

THE TEST OF ABRAHAM'S FAITH—Genesis 22:1-13.

1. And it came to pass after these things that God did prove Abraham, and said unto him, Abraham; and he said, Here am I.

2. And he said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up, and went unto the place which God had told him.

4. On the third day Abraham lifted up his eyes, and saw the place afar off.

5. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder; and we will worship, and come again to you.

6. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son; and he took in his hand the fire and the knife; and they went both of them together.

7. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold, the fire and the wood: but where is the lamb for a burnt-offering?

8. And Abraham said, God will provide himself the lamb for a burnt-offering, my son: so they went both of them together.

9. And they came to the place which God had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of Jehovah called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

12. And he said, Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

13. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in the thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son.

GOLDEN TEXT—*I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.*—Hosea 6:6.

In the development of the spiritual faculties there is a movement of the consciousness in an ascending scale, which is understood by the one who is having the experience, but is quite difficult to explain to those who have not entered that degree. The faculty *faith* gets stronger at each trial, and when obedient to the Divine Guide, the Lord, it finds an added pleasure in the exercise of the functions of both mind and body at every upward step.

Every function of man's organism is at its foundation spiritual, and when exercised as designed by the Divine Mind, every breath and every heartbeat is a song of joy. Even the seeming sense functions may be spiritualized, and become sources of unending pleasure, but when they are under control of the animal part of the man, they are demoralizers of the body. Under Divine Guidance this demoralization, which mere animalism has produced, must be purified through the descent of the fires of Spirit. This is what happened to Sodom and Gomorrah, which represent the functions pertaining to generation.

When we have faith in God and the ways of Spirit, we are willing to give up all our material pleasures, if such be the instruction of the Inner Guide. This is symbolized by the sacrifices so often referred to in the history of the

children of Israel. The body and its vitalities are in perpetual action. That action is progressive, when under the Divine Law. When that law is disregarded, there is retrogression, which brings a sense of discomfort, and finally pain. It is frequently through pain that we are brought to see that we have departed from the Divine Law. Then, if we have common sense, we hasten to find that law which will give us pleasure. Abraham found it in entertaining the messengers of the Lord, which messengers are the higher ideas that drop into our minds when we meditate upon spiritual things.

Within a year after the wickedness of Sodom and Gomorrah was destroyed, Sarah bore a son whom they named Issac, which means *laughter*. That is, after giving up the mere animal gratification of the sexual nature, and purifying the mind of sense thoughts, a greater pleasure was experienced from a more interior action of this same function. But this also must be raised to a higher plane of consciousness. In each of these ascending degrees in bodily transmutation there is a residuum of the last degree remaining in consciousness. This must be purified, that the whole man may be a fit temple for the Holy Spirit.

As this lesson shows, the sacrifice in this case was the ram (symbol of animal generation), though it seemed that the experience through which Abraham passed called for the slaying of Isaac, the whole consciousness. We find that these degrees of unfoldment have their trials as well as their pleasures, and those who have but a transient faith in the wisdom and power of the Spirit are apt to give up before the process is complete. The "land of Moriah," to which Abraham was told to go to make his sacrifice, means *the bitterness of the Lord*. So we find in the changes that take place in the consciousness there are sometimes very bitter experiences, and it takes a stout faith to believe that good will come out of them. But it always does if there is a steadfast obedience and faith in the goodness of God. Great power in spirit and in body grows out of this steadfast overcoming. Abraham became the father of a multi-

tude, "as the stars of the heaven, and as the sand which is upon the seashore."

LESSON 12, MARCH 23

ISAAC AND REBEKAH.—Gen. 24:58-67.

58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59. And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

60. And they blessed Rebekah, and said unto her, Our sister, be thou the mother of thousands of ten thousands, and let thy seed possess the gate of those that hate them.

61. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62. And Isaac came from the way of Beer-lahairoi; for he dwelt in the land of the South.

63. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, there were camels coming.

64. And Rebekah lifted up her eyes, and when she saw Isaac, she alighted from the camel.

65. And she said unto the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master: and she took her veil, and covered herself.

66. And the servant told Isaac all the things that he had done.

67. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

GOLDEN TEXT—*In all thy ways acknowledge him, and he will direct thy paths.*—Prov. 3:6.

Faith in God and obedience to the Divine Law bring forth a serene peace and joy. This is the son of Abraham and Sarah, *Laughter*—the spiritual meaning of the name Isaac. That the development of these qualities does cause one to become inwardly happy and outwardly serene, Christians well know. Jesus had this inner happiness and he passed it on to his disciples—"That my joy may be in you."

As one feels a certain inner satisfaction after having done a good deed, so after having repeatedly followed the promptings of the Spirit to righteousness, there is an accu-

mulated fund of satisfaction that finally breaks forth in *laughter*. This son Isaac did not come to Abraham and Sarah until old age, or until they had accumulated a *faith consciousness*. Abraham *laughed questioningly*, hopefully, when it was announced that Sarah should bear a son in her old age. Sarah *laughed incredulously*, but mingled with joy when the promise was announced to her, and both *laughed joyfully* with thanksgiving—and Sarah's friends *laughed with her*, when Isaac was born. ("Which thing is an allegory."—Paul.)

Isaac was not noted for his achievements; he represents the serenity, peace and joy that man has when he accepts spiritual things as real and lives "as seeing him who is invisible."

Those who have faith in the Divine Law and follow it to the giving up of all personal possessions, as did Abraham, are blessed with abundance of every good thing. Abraham is represented as rich and prosperous, a prominent man of his time. Spiritual graces are also added and there is constant increase of good. The happy Isaac consciousness claims its counterpart in Rebekah, whose name signifies "a noose," or "a rope with a noose," i. e., "a young woman whose beauty ensnares men." Faith and obedience bring joy, and spiritual joy links man with the beauty of nature without. Rebekah is represented as coming from Nahor, which is supposed to be in Mesopotamia, a country far beyond the limits of the sacred land of Israel. "And Isaac went out to meditate in the field at eventide: and he lifted up his eyes." And Rebekah "lifted up her eyes, . . . and he loved her."

Thus is portrayed the union of the devout, joyous soul with the soul of the Divine Natural.

"Rejoice with them that do rejoice." Little thing as this seems, it still is extremely great, and requireth for it the spirit of true wisdom.—*St. Augustine.*

Every shadow points to the sun.—*Emerson.*

TEMPLE TALKS

CHARLES FILLMORE

(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)



HE Government's psycho-physical laboratory, under the direction of Prof. Elmer Gates, brought out that bad and unpleasant feelings create harmful chemical products in the body which are chemically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and urine of the individual. Prof. Gates has discovered more than forty of the bad and as many of the good.

Suppose half a dozen men are in the room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful and another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.

Each unpleasant and bad emotion produces its own peculiar poison, which has an ill effect upon the individual physically. Every one knows that great grief will poison a mother's milk. In fact, it generates an injurious chemical product so intense in character as to sicken the infant.

When a man feels greatly depressed he cannot work. Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself. Of all the chemical products of emotions, that of guilt is the worst. If a small quantity of the perspiration of a person suffering from feelings of that kind be placed

in a glass tube and exposed to contact with selenic acid, it will turn pink. None of the other poisons similarly generated exhibits the same phenomenon. Accordingly, pink would appear to be the characteristic color of wrong-doing. How appropriate, then, that the wicked person should blush for his evil acts. It is a question whether he does so very often, however.

Prof. Gates has identified his poisons and beneficial chemical products by exciting definite emotions in individuals and analyzing their perspiration, etc. Persons suffering from guilt will not be likely to send samples of their own to him for examination. Just here it may be as well to say that the ignorant will make a mistake if they imagine that this new science invades the domain of the visionary. Its conclusions are not based on theory, but on facts.

To sum up, it is found that for each bad emotion there is a corresponding chemical change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. Thus it follows that it pays to be good and do good for one's own sake.

* * * *

Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

The psycho-physicist can take a discouraged, ambitionless and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain

which produce such pleasant ideas. Correspondingly, the parts that give birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and to others.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these physical gymnastics, giving to them sixty to ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self.

* * * *

People in the pride of intellect are difficult to deal with in matters spiritual. I have found the most success in presenting this subject to them from its mental plane—the dynamic power of thought currents—in this wise:

There is one Universal Principle which we call God. From it flows forth, first, energy; second, intelligence. These qualities are made manifest through the thinking faculty in each one of us. The magnet that introduces this universal energy and intelligence into our thinking faculty is the word (our every mental image and spoken word).

Thus every word held in the thinking faculty sets up motion, a mental current, that immediately commences to form our bodies and affairs after the fashion of the image which we hold before the thinker. If we hold the image of failure, hard times, etc., before the thinking faculty, it being an obedient servant, sets up a current in accordance therewith and in good time we see the effect in the things about us.

If, knowing this sure law, we ignore the crumbling of things (the result of some prior disintegrating current) and

steadfastly hold onto words that we know are generating more permanent conditions, we shall be successful in all we undertake.

Thus we can, through this thinking faculty, produce any result we wish in our consciousness and our affairs by simply feeding it with the words which stand for the result we wish to produce.

This is the mechanical phase of existence merely, and does not take into its philosophy the realm of ideas and their relation in Being. This second step becomes conscious to the *I Am* only after it has disentangled itself from the thinking faculty—when it comes into the knowing that it is Idea and transcends the mere mechanical thinker. Thinking is not an original constituent of the *I Am*, or real man; it is simply a faculty, like strength, judgment and will. Thus you can think or not think, or think what you will to think, at your convenience.

If you have so identified yourself with this mechanical faculty that it runs away with you and insists upon grinding right along whether you are pleased or not, it is your duty to train it. Withdraw your power from it and it ceases to work.

* * * *

The Spirit in man is God. It is formless substance—volatile essence. It is also intelligence. It has no will or executive power, to our consciousness, except as manifest in the *I Am* of each of us.

Do you not see how powerless that being we call God is to help us unless we by our own volition start through our minds, by holding true words, the current of thought we want to see made manifest?

Again, supposing we did start a current of thought from this invisible storage battery, and it is running all right, but some little counter-current from a world of error comes into our thinker and temporarily cuts it off; do you think God can come in and sweep aside the counter-current and offer us his current of success through our thinkers? You see it is right opposed to the law of Being.

Man is the Will of God—the Word of God. There is no action of spirit force (as we understand action) until the mind of the thinker sets up action through his word. In your case it is evident you have let in counter-currents. In the matter of finances you had firmly decided on a certain line of action, and your faith had set in motion Omnipresent Ethers which were carrying the supply to meet your demands. It is evident, however, that the opinion of some one who works successfully in a different way has caused you to doubt, and consequently all the doubt currents of other minds find "open sesame" to yours.

In order to be successful in the manipulation of the Omnipresent Ethers we must adopt a certain line of thinking and *stick to it*. Success is possible in whatever line of thinking you adopt if you are honest in it. But you must not waver or listen to others if you want success. The world is full of people who are willing to give advice as to how you shall perform every act of your life, but they are "blind leaders of the blind." The only one who knows what you need from day to day is the Omnipresent Intelligence, whose will you are, *when you will to be*.

There is absolutely no limit to the power of the Spirit working through you if you will only keep up the connection from the within to the without by centering your attention in that one Omnipresent Intelligence. Do not break the current and insulate yourself by thinking discouraging thoughts supplied by others.

There is but one source of thought—God. The flame you feel within you is his Spirit awaiting your directive power. Take words and return unto your God. Get the current going your way and keep it going by the impetus of your affirmations and prayers. Keep out all cross-currents by your own watchful denial.

The mental currents through which your word is accomplished have no volition of their own. They are set in motion by the thinking dynamo in you in a manner similar to the electrical currents that light our streets—certain conditions are made and results follow in both cases. But

why it is so or what the details of its action are we do not know in one nor the other.

We may know, however, if we continue to identify ourselves with the Omnipresent Wisdom. We must live very close to God to do this, yet all can do it, and then to all shall be revealed the inner working of the whole universe.

* * * *

Every member of the body is a formulation of some faculty of the mind. You have rheumatism in your arm. The arm stands for the versatility of the mind in handling and controlling its thoughts—expressing its powers. A strong, firm grip of the hand indicates mental concentration—command of the thinking faculty. Peter stands for the thinking faculty, and Andrew, "his brother," is strength. Thus the power to *think* and the *strength* to control your thoughts after you have formed them, are closely related.

But we must take into consideration another faculty before we can diagnose your case. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This implies that man manifests life through a combination of elements from two planes; one the internal, the other the external. The man whose consciousness is wholly centered in the body thinks he lives from the food he eats. But this alone would not fill all the sphere of his living—he must have ideas—"words from the mouth of God." Strength (Andrew) is a faculty of mind and always retains its spiritual identity, but in order to formulate itself it must have for the time being a resisting medium. We rub a match against a rough surface and a light is produced. This resisting medium is the animal man—Judas. He carried the bag from which the disciples drew their supplies to meet physical needs. So strength (Andrew) draws his supply of resisting substance from the animal man. This substance is generated by Judas in a very intricate manner from the food we eat. It is a circuitous route from mouth to stomach, to blood, to nerve fluid, gradually attenuated step by step to its highest

degree, where the Spirit can reach and use it at the termination of the nerves in magnetic vibration.

The stomach stands for the meditative faculty of the mind—its ability to receive ideas, turn them over and over and get mental pabulum out of them. Thus on his plane, the animal, Judas, does much of his thinking in his stomach, and after he has sacrificed everything to material ends, Peter, the real thinker, relates how he went out into a field and his bowels gushed out, showing an end to that way of thinking.

In the intellectual realm Peter manifests through the cerebrum, which is in intimate telepathic connection with the stomach.

Now, suppose that you are anxious and worried, fearful or angry. You think rapidly, fearfully, feverishly. This disturbs the even tenor of Peter's life and he telephones right down to the stomach, "Something's wrong;" and the stomach responds, "I'm all disturbed over it," and it fails to do its regular work. The result is that the blood fails to get its usual fresh supply, the nerves are not fed, and Strength does not find his resisting medium there when he desires to express himself. There is lack of harmony in those members and pain is sensed.

You, the *I Am*, can remedy this. Say to the thinking faculty: "I am resting in the consciousness that all is well in my Father's house. I have faith in the power of the Spirit to bring all my affairs out right. My peace I give unto you."

To the stomach say, "You are no longer weak nor fearful. You now do your work with strength, vigor and discrimination."

To the arm say, "You are indomitable power. You swiftly grasp every situation and swing out into the deep with an almighty assurance of your efficiency."

Give your arm this kind of talk every day and do not be afraid to use it. The more you use it the stronger it will get, if you hold the thought for it that *it is strong*. If you exercise it with the thought in your mind that *it is weak*,

and that use will injure it, why, of course you will get just that result. Your arm is an obedient servant and will follow your instructions to the letter.

Above all, you must rest in the bosom of the Father and *know* that everything is working out just right for you. This is the first step in every demonstration. Exercise your faith by trusting the Omnipotent One in all things. Leave all the ultimates of your life to him. Do your very best from day to day, and never be anxious as to the result of your acts. Leave that to the Perfect Law. This resting in the Love of the All Good will bring mental equilibrium, and consequent harmony in all your members.

A WATCH IN THE NIGHT

Oppressed by something in my troubled sleep,

I, with a moan, awoke in deep despair;
Was it some daytime duty left undone,

Or was it some forgotten kiss or prayer?

Something it was that made my pillow hard,

Something my heart around or soul within;
I rose and looked across a night as dark—
Yes, darker than the fearful face of sin!

Close, close at hand a midnight taper burned,

I knew it for the lamp of my fierce foe;
I leaned far out—he could not help but hear—
"Friend, I forgive thee every hurt and blow!"

Down on my knees I fell and prayed for him

Who wrong had done me many times and oft;
And as a star shone through a rifted cloud,
I sought my couch and found the pillow soft!

—Clarence Urmy.

Let us try to be good-humored for a single day: if we let the sunlight into our souls, it will generate in our hearts every good motive, and we shall find life strengthened and ourselves armed to fight.—James Ellis.

THE VOICE OF THE SILENCE CHARITY S. WAY



THE voice of the Silence is heard in stillness. That voice may be heard by us if we but quiet our own voice. If we but close our eyes and ears to the outer world, enter the closet—retreat to the inner chamber of the soul—and close the door upon the confusion of the world, then may we hold sweet communion with our God, and we may learn to live in the consciousness of that heavenly Presence.

Our great poets caught their inspiration when they put themselves in the right attitude—when they silenced the outer. Longfellow realized that we must get still to hear the voice of God, and in appreciation of the Silence he wrote:

"Let us labor then for an inward stillness,
An inward stillness and an inward healing—
That perfect silence where the lips and heart
Are still, and we no longer entertain our
Own imperfect thoughts and vain opinions,
But God alone speaks to us, and we wait
In singleness of heart, that we may know
His will and, in the silence of our spirits
That we may do his will, and do that only."

Whittier, too, knew of the "Secret Place," and he has said:

"And so I find it well to come
For deeper rest to this still room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence, multiplied
By these still forms on every side,
The world that time and sense has known
Falls off, and leaves us God alone."

Jesus, we read, often withdrew from the crowd and retired to a lonely place. If the Master found it well to be alone in order to more clearly hear his God's voice, how

much more do we need this silent communion that we may learn to know the real and eternal? "The kingdom of God is within you." The light is within. Be still, and follow this light, and step by step the kingdom will be revealed to you; for now the kingdom of heaven is at hand—is attainable here and now. We do not gain heaven by dying, but by right thinking which leads to right living. Heaven is a state or condition of mind, and all, from the least to the greatest, may drink of the Water of Life freely. It is not necessary that we go off to colleges and seminaries to learn about God. Some of the most spiritual people today are plowing corn, or taking a servant's place in a kitchen. They found the way by retreating within, and how gladly would some of the worldly-renowned people give all their worldly honor and wealth to realize the great peace that these true followers of Christ have gained. It is good to have a college education if it does not make one too wise in his own conceit. Paul says, "The foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are" (I Cor. 1:25-28). And Jesus said, "Father, I thank thee that thou hast hid these things from the wise and prudent, and revealed them unto babes."

Most of Jesus' disciples were what the world called ignorant men, but it seems that they were more receptive to the Truth than the worldly wise. The Apostle James says, "God resisteth the proud, but giveth grace unto the humble." The Master said, "Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the pure in heart; for they shall see God."

Paul was educated and thoroughly schooled in the

theology of his people, but he had to be educated again. He tells us that the gospel which he preached was not after men's wisdom; for, said he, "I neither received it from men, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11-12). And he says that immediately after his great awakening—when he began to recognize the voice of his Master—he conferred not with flesh and blood, but went to Arabia, and did not go to Jerusalem to meet the other disciples of Jesus until after three years had passed (Gal. 1:16-18). So we see that the light that came to Paul, which so wonderfully changed his life, was revealed to him from the Christ within. I can imagine him down in Arabia, away from his old associates, perhaps working at his trade, but spending much time alone learning to distinguish the voice of his God from the theories and traditions of his fathers in which he had been so thoroughly schooled. For then, as in this day, often those who had been stuffed with dogmas and creeds found it harder to discern the voice of the Spirit than those who had always felt free to think for themselves. Thus Jesus said to the self-conceited and proud Pharisees, "The publicans and harlots will enter the kingdom before you."

All the great characters who have become the reformers and uplifters of humanity, have received their light through silent communion with the "Great Within."

Emerson wrote, "It is easy in the world to live after the world's opinion, it is easy in solitude to live after one's own, but the great man is he who can in the midst of the crowd, keep with perfect sweetness the bliss of solitude." In the noise and whirl of the world, one is liable to lose sight of his ideal and drift with the crowd. Have you ever noticed that after you entered the "silence," where you saw your pattern on the mount—your ideal—when you went out into the noisy world again, thinking you were strong, and determined to follow that ideal, that almost immediately, like Peter who was so sure he never would deny his Master, you became lost in the selfish world again and fell, right where you thought you were strongest, and

where you promised your God when on the mount, you surely would not fall? Not until you felt a hard thump from the fall did you come to yourself and realize that you had wandered away from your God—your Higher Self. After one has a glimpse of new light, the old outgrown way will then be darkness to him, and if he turns back into it he will be confused and, like Paul, he will find it hard to kick against the pricks.

Until we become well attuned to the voice of the Spirit, it seems necessary for us to spend considerable time alone in silent communion with our God, that we may become strongly impressed with his way. But sooner or later it will become instinctive to us to hold silent communion with God at all times, even in the midst of the crowd. When we can hear and follow the higher voice constantly, then shall the wars and rumors of wars cease, and we realize our oneness with the Father.

To recognize the Higher Self and follow its leadings, it to be always at your best.

All who are led moment by moment by the Spirit, realize that the kingdom of heaven is at hand, and they have already entered the heavenly highway, whose blessings flow more and more wonderful as they climb toward the heights.

"Waiting the word of the Master,
Watching the hidden light;
Listening to catch his orders
In the very midst of the fight.

"Seeing his slightest signal
Across the heads of the throng;
Hearing his faintest whisper
Above earth's loudest song."

Jesus early began to discern the voice of the Spirit. At the age of twelve he realized he must be about his Father's business. He, too, was unfolding step by step, and was daily overcoming the world, the flesh and the devil. He, too, had his struggles with the tempter—that struggle between the natural tendency of the world and

the Higher Self; but he learned to recognize the voice of God and followed this voice, while the lower impulse he recognized as Satan, or error—the opposite to Truth—and to this impulse he said, "Get thee behind me, Satan." We read that after Jesus' baptism and the descent of the Spirit upon him, he was driven into the wilderness and was tempted by Satan, but after he overcame the tempter he returned with power.

Thus when a flood of light comes to one, often he is driven into the wilderness—confusion—for "the old man and his deeds" are not at once put off, and there is sometimes a struggle between the new and the old. This warfare—this mental struggle—often causes physical ill health until the light dispels the darkness, and then all is still again, and the victorious one returns from the wilderness in the power of the Spirit. His doubts are dispelled and he has entered fully into his light.

"In the Father's house are many mansions; I go to prepare a place for you," said our great Wayshower. Jesus prepared the way in that he trod the path before us and showed us the way, and he said, "Follow me." To follow Jesus means to follow the light step by step as it is revealed to you, as Jesus followed the light as it was revealed to him. As we follow our highest conception of Truth, understanding will grow and lead us on and on into more and more light.

The Master did more wonderful works toward the close of his ministry than at the beginning. He was continually growing in knowledge of the divine law, and the push of the divine was crowding him on from triumph to triumph. Finally he was able to say to his disciples, "Be of good cheer; I have overcome the world." So we, following in his steps, shall overcome the world, the flesh and all error.

Even after the Master rose to the height where he was able to demonstrate his power over death, the human element in him struggled with the divine. The night before his crucifixion he withdrew to a quiet spot to hold

communion with his God, taking with him three beloved disciples whom he asked to watch with him for an hour, but in the garden of Gethsemane the disciples slept, and left the Savior alone in his struggle. So he turned entirely and forever to his God and found his heavenly Father's presence all he really needed. When the human sense shrank from the task before him, the divine said, "Nevertheless, not as I will, but as thou wilt." The Spirit was leading him onward to fulfill his mission and complete the divine plan.

The Master had told his disciples that it were better for them that he go away, but they could not fully understand until they saw him after he had risen victorious over the tomb. Then a new and great awakening came to them. They needed just the experience through which they had passed to quicken their spiritual understanding. After they no longer saw their Master in the flesh, they learned to listen to the voice of the Spirit within more closely, and came to know the Christ as an abiding, indwelling Presence, as Jesus had told them they would. He had promised them that the Comforter—the Spirit of Truth—would come and abide with them, and would teach them all things and guide them into the Truth.

It is the purpose of the Infinite to be in us what he was in Jesus, and that Spirit within which led our Way-shower on from glory to glory is leading us also; and we, too, shall climb the heights and overcome all that is opposed to Christ.

The prophets we need are those who encourage all efforts and talk little about what cannot be done. The one who reaches for something with persistence may get something better than he thought, as Columbus discovered America though he set out for the East Indies.—*Dolbear.*

Diving, and finding no pearls in the sea,
Blame not the ocean, the fault is in thee.

—*Persian Proverb.*



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, Mo.

CLASS THOUGHT

February 20 to March 20, 1913

Held daily at 9 p. m.

*The Constructive, Harmonizing, Unifying Power
of Divine Love is Expressed in Me.*

PROSPERITY THOUGHT

February 20 to March 20, 1913

Held daily at 12 m.

*I now set into operation the Law of Compensation;
and I make of myself a magnet to attract
only the Good.*

THE PROSPERITY THOUGHT

I NOW SET INTO OPERATION THE LAW OF COMPENSATION; AND I MAKE OF MYSELF A MAGNET TO ATTRACT ONLY THE GOOD.

The Law of Compensation is the Law of Sowing and Reaping. This law will never act contrary to its own nature, "Whatsoever a man soweth that shall he also reap."

When Jesus sent his disciples forth upon their mission of good, he said, "Provide neither gold, nor silver, nor brass in your purses.

"Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his food."

We can see from this that the Law of Compensation will provide for us, but as we are magnets attracting to ourselves the quality of our thoughts, we see that we are responsible for the results to ourselves, and from the lesson taught us we find that worry or anxiety or a feeling of injustice will not recompense us with success, but that thoughts of trust and faith and good will return to us an hundredfold.

"The workman is worthy of his meat"; what sort of workman are you?—*Harriet Delano Poole.*

The Spirit of the Father in Me draws to me that which is mine under his Righteous Law. "Seek you first his righteousness and kingdom; and all these things shall be super-added to you."—Matt. 6:33, *Emphatic Diaglott.*

THE NEW RACE

EDNA L. CARTER



HEN the child first enters school all the knowledge he is to gain is ready for him. His school work brings him into *consciousness* of that which already is. It is so in the study of Truth. All knowledge and understanding eternally exists, and spiritual growth is the process of coming into consciousness of that which is from everlasting to everlasting, without beginning, without end. *Consciousness* is an important factor in all spiritual development, and spiritual things are more easily understood when their relation to consciousness is known.

The character of consciousness is dependent upon the kind of ideas held in mind. The dominant ideas make the dominant traits of character. Every individual is potentially perfect, but he manifests according to his thought, which may or may not be in harmony with the Truth. "As a man thinketh in his heart, so is he." Change of thought makes change of character, and the intensity of thought marks the degree and time of change.

All of the ideas common to men in the Adam estate form a consciousness which may be called the Adam consciousness. The ideas of Adam do not conform to the mind of perfection. They fall short of the standard and therefore Adam is spoken of as "fallen man." His fall is in consciousness. He has lost consciousness of his first estate, which God pronounced "good" and "very good."

But the promise is that he shall be lifted up into the consciousness which is formed from true ideas. This is redemption, and the state in which he then dwells is called the Christ consciousness. Men and women who have laid hold of their Divine perfection, and have thus grown out of the Adam consciousness into the Christ consciousness, make up the New Race. The new state of consciousness

is described as the Christ Child, and the growing process is the bringing forth of the Christ Child. The Christ is begotten by the Word. The Word is the Seed. The Truth of man's spiritual perfection is the Word, which, received into consciousness by faith, begets a new creature, and it grows day by day "into a perfect man, unto the measure of the stature of the fullness of Christ."

The New Race is to be entirely different from the old human or Adam race. Everything that pertains to the Adam man is to be put off. This fact is not always duly emphasized. There is a lingering belief in the hearts of many who are striving for the prize of the high calling in Christ Jesus that they can take into the new kingdom something of the old man, but Jesus taught plainly that this could not be. Everything that belongs to the natural man, his badness, his goodness, the things he recognizes as evil, the things he highly esteems and holds as "sacred"—all must go.

Nearly all students of Truth see that the things they consider morally wrong must be dropped from their thinking and living, but it is not always clear to some that the promise of redemption cannot be fulfilled to Adam at all and that he must be crucified, "put off," and an entirely "new man" must take his place. The Adam race has been tried and found wanting, and only those shall be redeemed and abide who are willing to come up out of the Adam consciousness and qualify for the New Race, the Jesus Christ race. The realization of this Truth makes the way of the overcomer very much easier, because he will be on the watch to see what he can give up that he has considered good, as well as that he has considered evil. Their very "goodness" keeps some people out of the kingdom. When trying experiences come, the cause is not found and remedied because it lies in the realm of goodness and virtues which are considered unquestionable. So it is a wise overcomer who stands ready to give up everything for Christ, and refuses to cling to his old flesh consciousness under any plea whatever. And nothing will be lost by letting go of

all connection with the Adam consciousness. Everything will be gained by it—so Jesus taught and so overcomers everywhere are proving.

The transformation made by the regeneration of man through the Spirit is so complete in the members of the New Race that birth and death are no part of their experience. The Adam man considers this quite beyond the range of the possible and he raises many objections. He says, "What would the world be without children?" He does not understand that in the New Race the earth will be blessed with the child-like Spirit in its perfection, for all in the kingdom will be truly children of God. "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." But, the children of God will differ from the Adam child in that they will not be ignorant, nor helpless, nor liable to sin and death. "Be not children in understanding." It was the childlike spirit that Jesus commended. A wrong idea of what is meant by becoming as a little child would make one childish instead of child-like. The innocence, the trustfulness, the receptivity, the care-free, happy abandon of childhood—these are the qualities that open the soul to the Truth that begets and grows the new man. The child of Adam has a subconsciousness filled with the tendencies of his race. Sometimes, very early he manifests the selfishness and the sensuality of the race to which he belongs, and when we speak of the "innocence of children" it is understood that it is not absolute, but relative. Something of the joy of the kingdom of heaven can be imagined when it is understood that all its inhabitants will be children in their guilelessness and naturalness and life and energy. But there will be fullness of life, understanding and power, perfect freedom from sin and liability to sin, so the imagination will have to reach away beyond anything that childhood in Adam represents.

It is well for every overcomer to cultivate the child-like spirit and let go of all tense striving, even for spiritual things. The consciousness of God as *Father* will place one in the right attitude. In the realization of protecting,

providing Love, all the strain of fear and anxiety will be removed and life in abundance will then find easy entrance into the consciousness, bringing with it strength and health, and eternal youth and life.

It was spiritual discernment that led Paul and Peter to speak of the New Race as a "peculiar people." They grow more and more unlike the Adam race as they see the possibilities and glories of the Christ man, and it becomes true of them as Jesus said, "They are not of the world even as I am not of the world." But they are the light of the world. The idea of the New Race is the leaven that shall leaven the whole lump, all of humanity, and in the Christ shall all the nations of the earth be blessed.

We hail the dawning of the day, when the kingdom of Christ is come;
When sin shall all be put away, when the kingdom of Christ is come;
When to the earth's remotest bound the gospel message shall resound,
And peace and sweet good-will abound, when the kingdom of Christ
is come.

The natural instinct of our finer womanhood is to be clever and hospitable and able, not seldom to hold their own in the world's business as well as a man, or to surpass many men. But, as I think of the ever-growing tendency to be cumbered about many things, and note the multitudes of women so cumbered, I wonder how many of them are left to this nobler mind and purpose—maidens who will not give all their time to the world's ways and fashions, or to light and frivolous reading and the charm of light conversation, or to running hither and yonder on vain and empty errands, but will have their time for listening to the diviner voice, the still, small voice, the whisper of the Holy Spirit of God.—*Rev. Robert Collyer.*

God and humanity are one. There is no chasm between God and ourselves unless we create one. We can be like God by living in him and his law. His only law is love. Let us bring it into the daily exercise of this life. Let us lead a simple life and be kind and gentle to one another.—*Sel.*

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

When in the Silence you see colors, your soul sight is in action and you perceive the emanations from the different body-centers. The white light is from the Divine Intelligence, manifesting through the top-head. Red indicates the activity of Life; violet, Power; blue, Truth, etc.

You should not give attention to the colors, nor spend any time in looking at them, but try to realize the ideas which they represent. Your mind manifests through ideas, and through ideas only will you attain the mastery. So you can see the necessity of keeping the attention fixed on ideas instead of manifestations.

People who develop soul-seeing before they have gained the mastery of ideas are subject to all kinds of fads, fancies and phantasies. They are what is called "psychics." They have no deep understanding of the power of thoughts and words and the laws through which they work. This soul-seeing and soul-feeling, before Truth is understood, is known among metaphysicians as "premature birth."

* * * *

The throat is the Seat of Power. When it is sore there has been resistance, consciously or subconsciously. Deny resistance to Spirit and affirm receptivity.

* * * *

I Am is Spirit. When you say *I Am* you are speaking of your spiritual identity. One name for man's Spiritual Identity is Christ, the anointed of God. Jesus manifested in his whole consciousness the Christ, and we name him Jesus Christ. When we feel the Christ life, it is our privilege and right to say, "I am Christ Jesus." But "Go tell it to no man," because they will not understand.

* * * *

The Lord's Body and Jesus Christ's spiritual body

are the same. It is personal consciousness that sees the form of Jesus' body. A more interior consciousness *feels* his presence, and his power, without the form.

* * * *

The reason people do not fulfill their ideals is that they fail to incorporate, in the processes of working them out, all the factors entering into the manifestation. To simply hold the image in the mind is but one step in the process. That image must be clothed upon with spiritual Substance and vitalized with spiritual Life. This involves a purification in all food, and a conservation and purification in sex, and all that pertains thereto.

These factors are typified in the life of Jesus as his disciples. Men and women will never fulfill their ideals (which, summed up, is God's Idea of Man) until they have "called" and taught all twelve powers of the mind.

* * * *

Yes, healing is "easy" to some because they believe they can readily receive it. They do nothing to resist the Spirit. They do not see anything mysterious nor miraculous about it. They know it is the working out of the one natural, universal Law. Others think it occult, unnatural and difficult to obtain. With this error thought they handicap themselves and wonder why they do not demonstrate. We do not suggest nor advise what you shall do. Healing is a matter between you and God. We speak the Word that heals when the patient asks for healing.

* * * *

Yes, the idea of "no death of the body" is associated with the idea of "no birth of the physical body."

The idea of a "physical body" is born of man in his error thought that the body is material, that is, subject to decay. The body should not be separated in thought from the soul and spirit. The three constitute a trinity, and, united under the Law, make a perfect man.

The race is under the delusion that it is called upon by God to bring forth children and furnish bodies for them. This error has no foundation in Truth, nor in Scripture,

nor anywhere else. The life given to each individual of the race by God must be conserved, regenerated and righteously used by him for his own well-being. More life can come to him only from the original Source. He cannot perpetuate himself. If man in his ignorance wastes his reserve life force, or subdivides it in giving bodies to others, he can only lose his life in time and die.

WITHDRAWAL OF CONDEMNATION

Say to the people around you, I see you in perfection and do not condemn anything in you.

As you withdraw accusation it is also withdrawn from you.

Judge not, that you be not judged; for each man's judgment of another falls back upon himself.

This is the Spirit of God which Paul said is freedom.

The way to get freedom is to give freedom.

You are not under the old Jewish belief of law and letter unless you choose to hold yourself there; you are in the new Truth dispensation, which Christ shewed forth, of light and liberty.

Begin today by withdrawing from the world all accusation. Live in pure thought, and the external will correspond with your within. Heaven means freedom.

The Bible lives today because of the spirit of its teaching, which when understood is life and liberty. It is an uninteresting book to those who have veiled the Spirit and are blindly reading after the letter, which means law.

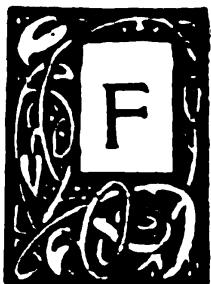
Call out the good in every one by seeing from the standpoint of Spirit, which maketh alive.

"The right attitude and the strong one is to stand up in the highest truth we know, and to state it fearlessly, in utter indifference to whether even a single soul is going to indorse it or not. A man who stands in this position is independent of indorsement; he is above it; his position glorifies him; and what is more, he who is independent of the world, commands it. He whistles, and it follows him."

The Constructive, Harmonizing, Unifying Power of Divine Love is Expressed in Me.

THE TEMPLE OF UNDERSTANDING

ELIZABETH JACKSON



AR out over the shining waves, upon a small island, was a building of purest white. From this building, as from a lighthouse, shone a bright yellow light, making a golden path, as it were, across the water to the shore.

Boats were traveling back and forth over this shining track. There were two persons in each boat: one who seemed to be the boatman—though the boats appeared to travel of themselves, with no propelling power, and the other passenger seemed to be a pilgrim of some sort.

Time after time the boats traversed the space between island and shore, taking the pilgrims back and forth. At last a boat stopped in front of where I stood, and the boatman held out his hand to help me on board. In joyful surprise I stepped into the boat. As we approached the island, I noticed the wide steps, marble, like the building itself, but the bright yellow light which the whole building radiated fell upon them, making them look like stairs of gold.

There was such a kind, benevolent look upon the boatman's face as he led me to the foot of the steps. "You cannot enter until you understand," he said.

"But I do not understand," I replied.

"Not now, perhaps; but you are willing to learn; otherwise I should not have brought you here." He turned, and seated himself in the boat.

A light, brighter than before, fell upon me. I looked up. In the doorway stood a radiant being—man, yet not man—god, yet not god. I felt so drawn to him, I could have thrown myself prostrate at his feet, and clasped the hem of his garment. Yet I was abashed before him.

He gazed steadfastly at me a full moment, then he said, "Now you understand; enter."

"Yes," I said joyfully, as I climbed the golden steps; "I *do* understand. It is love; nothing but the unbounded love of God, which fills the whole world."

The radiant one took me by the hand and led me inside. Oh, the joy of being in that place, where the atmosphere contained naught but pure love! It seemed to me that one little moment there was worth more than all the years of my life. I was no longer abashed before the radiant one, for I recognized in him a teacher divine, whose desire was to help me.

"Come," he said, "let us see what work love does in the world."

We walked to the window and looked out upon the sea, which was the world. Over it flitted shapes dark and gloomy, like demons. It was a dismal sight.

Suddenly, from where we stood, a bright, golden ray shone out over the dreary sea. The dark forms began to flee, and one by one, as they felt the warmth of the golden light, they became meek and gentle, and helpful toward one another. And over the sea was peace, and white-winged messengers flew back and forth across the gently rocking waves.

"I understand," said I, "that love can do anything, and that love does everything."

"Go and tell it to the world," said he; and he led me to the door and raised his hands in benediction as I descended the steps. I re-entered the boat, and the boatman guided it over the golden way.

A group of pilgrims were standing upon the shore as I landed. They looked at me, and something of the joy within my heart must have been reflected upon my countenance, for they crowded about me.

"What is the good news that you bring?" they asked eagerly.

"Love can do anything, and love does everything." I said. "Whatever else may seem, there is nothing else in the world but God's love—nothing but God's love."

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

"Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases."

It is from the Lord that *all* benefits come; and the more we bless him for those benefits that we know come from him, the more benefits will we receive, and the more we will realize that *all* benefits are from him.

It is true that the Lord forgives our iniquities that he may heal our diseases, and we should accept with praise and thanksgiving our forgiveness that our diseases may disappear.

All iniquity is missing the mark, or falling short of Divine Ideas. In other words, breaking Divine Law. All disease is the result of broken law. So if the body is not in health, we may be sure that Divine Law has been broken either in thought, word or act.

To know God aright is to have *all* our iniquity forgiven, or wiped out of our consciousness. When this forgiveness takes place, *all* disease will disappear from the body. There are no incurable diseases, for God forgives *all* iniquity.

The Society of Silent Unity trusts the Divine Power of forgiveness to help and to heal all who ask their prayers. The following extracts from letters received by them from grateful ones who have been helped, prove that the great Physician now is near to forgive and to heal.

HEALING

Riverside, Cal.—I cannot thank you enough for what you have

done for my daughter who was ill with infantile paralysis when you began treating her. At first she could not straighten her knees, or even cross one foot over the other, but now she walks everywhere alone and can raise her knees high when standing, and can even stand on her tip-toes.—*Mrs. G. L.*

Portland, Ore.—I write to express my gratitude for the recovery of my dear mother whom you have been treating the past summer. It seems to be the direct work of the All-Wise Creator through your agency. It is beautiful to see her around again as active and cheerful as formerly.—*Mrs. E. B.*

Oakland, Cal.—I write to inform you that I have entirely recovered, and to express my sincere gratitude. When I requested you to treat me, I had been treated by two doctors for six weeks and was getting worse instead of better. I began to improve from the time I made the request for treatments. I had not been able to walk for over six weeks, but the next day after your treatments I was able to walk on crutches, and gradually improved daily until I am perfectly well. I am now working twelve hours a day, inspecting cars for a railroad company.—*W. L. E.*

San Diego, Cal.—I have not written for some time, but I have not been idle. When I wrote you last I said I would be so glad when I could walk up the hill. I do that now. Less than a year ago I never walked a step out doors.—*J. M. S.*

Orland, Cal.—Surely "all things are possible with God." My husband, from a nervous wreck caused by an accident, is well and strong again. My son has been given the necessary financial aid for a four-years' course in college, which seemed impossible at the time I wrote you. My heart goes out in gratitude daily.—*Mrs. S. D. K.*

Los Angeles, Cal.—I know the Father answers you, for we are more prosperous than we have been for years, and my husband is cured of bowel trouble that he has had all his life, and also of crushing in the ribs from which he had suffered for two years.—*Mrs. F. W.*

Lincoln, Neb.—My arm which was so badly crushed to all mortal appearances, and which every one told me should be under the care of the best physician, is nearly well. At the elbow it was as black as earth and was swollen to nearly twice its normal size.—*M. B. P.*

St. Louis, Mo.—You may discontinue treatments, as I feel I am cured of the weakness I had at the time I wrote you. I thank you and I also thank God that I am once more restored to health by the help I have received from you.—*Mrs. P.*

Plainfield, N. Y.—I thank you earnestly for your timely help in response to my telegram. My boy had quite a fever which broke at about 8 p. m. that evening. His glands are normal and sore throat

entirely healed. It was a great demonstration to both of us to see what can be accomplished by faith and prayer and thanksgiving.—*Mrs. I. H. E.*

Walton, N. Y.—My complaint is of long standing, but I am thankful that I am better than I have been in ten years. I have taken no other treatments since putting my case in your hands.—*Mrs. I. H. D.*

Lawrence, Kans.—You may discontinue the treatments recently asked for, since I have been wonderfully relieved of physical and mental distress.—*E. M. C.*

Alameda, Cal.—My husband and I wrote you a short time ago, asking help for our little boy. His throat and tonsils had been troubling him for years, and had grown much worse in the past year. A few days after we had mailed the letter, there was a change for the better, and now all of the swelling has gone and his throat is almost healed. We feel thankful for the help that he has received.—*Mrs. E. E. K.*

Brooklyn, N. Y.—For years I have had a trouble with my eyes which no glasses seemed to remedy. Different oculists said that while the trouble would not be likely to cause blindness, yet I would never be free from it. I had made up my mind that there was no remedy, and so did not have my eyes in mind when I wrote to you for treatment for rheumatism. The other morning while I sat in the Silence, I found to my delight that my vision was perfect, which of course is an answer to your prayers, and I am praising God for his healing power.—*Mrs. M. D. C.*

Buffalo, N. Y.—I asked your aid ten days ago when I was ill with pneumonia. I began to get better as soon as I sent the letter, and today am entirely well of that trouble. I am a better, happier and healthier woman since I first heard of Unity a little over a year ago. I am very grateful to you and thankful to God.—*Mrs. G. W.*

Portland, Me.—I am thanking God this morning for this blessed Society to which I can come for help. Since reading my UNITY magazines and studying my Bible I have become a new woman in mind and body. Will you please treat my little son for a bronchial cough and stammering? I thank you already, for I know you will help him, as you cured him of adenoids about a year ago.—*Mrs. L. G.*

Waukegan, Ill.—I received your letter. Thanks for your advice and help. My neck is entirely well; it healed very quickly.—*J. A.*

Tacoma, Wash.—I am so happy and well. The distress in the nerves and muscles of my stomach has disappeared. I am so thankful that I have found the Truth.—*L. E. J.*

Knoxville, Tenn.—I am expressing my thanks for what your prayers have done for me. Three months ago I asked you to treat

me, and now I feel that I am healed, for I feel so changed and happy. Even my desire for meat is gone. I can work all day without the pains in my back and sides, and I have no more indigestion—something I have not been able to say in years. In fact, I never enjoyed life until now that I know what perfect peace means.—*M. L. W.*

Port Gibson, Miss.—Inclosed please find a thank-offering for your treatment of my eyes. They are entirely relieved of all pain, and my sight is very much better.—*Mrs. E. R. T.*

Hammond, Ind.—My brother, who was kicked by a horse, is nearly well. The doctors had no hopes for the first few days, and did nothing but await developments, fearing he would have to be operated on, which would be almost sure death from pneumonia, as the lung was punctured, and yet fearing if they did not operate, that also would be fatal. As I said, they had no hopes, while I had nothing but hopes. I went back to the hospital after writing you, and sat a few hours with my hand on his head, declaring that the doctors' verdict was insignificant compared with Jesus' promise that the prayer of faith would save the sick. I shut out every bit of fear from my mind, forgot the ominous talk of the doctors, and silently declared and realized God's omnipresence and omnipotence. He got better right along, and on the third day, which the doctors said would be the critical one, no symptoms had set in except good ones. He is now at home carrying coal and gaining every day.—*F. E. S.*

San Francisco, Cal.—My son is now perfectly well and wears no truss.—*W. A. M.*

Richmond Highlands, Wash.—The following day after I had written asking for treatments for an imperfect face, I began to improve rapidly. I had at the time of writing been suffering from it for four days. It was swollen twice its natural size, causing great pain. I continued to improve and by the second day there was no trace of the swelling and soreness. I am very thankful.—*A. M.*

Jackson, Tenn.—About one month ago I asked you to renew your treatments for my daughter for nervous prostration. I write now to say she is well. We are deeply grateful.—*Mrs. C. B. B.*

Rose Bud, Texas—Inclosed you will find two dollars. I want you still to continue treatments for my husband. There has certainly been a wonderful improvement.—*Mrs. S. J. W.*

Manselton Swansea, S. Wales—I feel like I must write you again. This morning my husband said, "If it was not for the Truth I would certainly be in bed." He told me to tell you that he is doing fine. If it was not for Unity I would be very miserable.—*Mrs. J. B. H.*

Lowell, Mass.—My husband's cough, which has been chronic for years, is much better. We are both holding the Word, and feel that we are being blessed and helped along all lines. With thankful hearts, we are sincerely yours,—*C. F. and C. M. C.*

Mount Washington, Mo.—Please discontinue treatments, as I feel that I am entirely cured and free from all of my old troubles. I have gained about fifteen pounds since you began treating me, and I am so thankful and grateful to you and God for all the good that I have received. I am learning to trust more and more.—*Mrs. L. W.*

North East, Penn.—Inclosed find one dollar and my innermost heartfelt thanks for the many benefits that have come to me since my first writing to you for help. Headache has entirely left me, my hair has stopped falling out, and I am better in every way.—*Mrs. W. P. R.*

Parsons, Kan.—A short time ago I wrote you for treatments for my wife, and as she is now entirely well you may discontinue treatments. Our baby who is now two months old, is in perfect health, and she certainly shows the influence of the statements of Truth. We feel very grateful for your ever willing assistance and your work of helping us to help ourselves. We see the results of your teaching every day, and give thanks to God for the privilege of becoming acquainted with you and your work.—*G. F. F.*

Tocaloma, Cal.—I wrote you in October for treatments. I had suffered a long time with rheumatism in my knee, but as soon as I received your letter, the rheumatism was all gone. I was having very severe pain from neuralgia in my head the other day, and thought I could not stand it any longer, so I just asked God in a few words of prayer to take the pain away, and it was gone instantly. I am very thankful to you for your help.—*M. A. R.*

Troy, N. Y.—I am writing to thank you for the wonderful help and blessing you have been to me in restoring me to health and happiness.—*E. B.*

Cleveland, Ohio—I am so much better that you can discontinue treatments. I have been greatly helped through you. I had not left my room for three months when you began, now I can go down to meals.—*Mrs. C. S. H.*

St. Louis, Mo.—I am delighted to report that Mrs. P. responded to the treatments at once. When I wrote you, her face and hands were covered with skin eruption, and in six days nearly every symptom of it disappeared.—*C. J. K.*

Buffalo, N. Y.—I am so much better that I can say I am well of inflammation of the bladder that I wrote you about. I have had this trouble for two years or more. I am deeply grateful for your aid.—*E. H. L.*

Jacksonville, Fla.—I am very happy to let you know the sore on my back is entirely well. It healed very quickly after I wrote you last month. It had troubled me for two years and nothing would help it. I feel very thankful to God and to you for the help I have received, and pray to God to bless your work.—*Mrs. M. E. M.*

Rockford, Essex, Eng.—I am truly grateful to you for your prayers for the welfare and healing of myself and husband, and feel boundless joy and rejoicing and am giving thanks to our Father for quickening me with his Holy Spirit and prompting me to write to you. For myself I have scarcely felt the least distress in my feet since writing, and the wonderful change and healthful appearance of my husband, which to my mind has become intensified lately, is the wonder and congratulation of all our friends.—*Mrs. J. M.*

Willows, Cal.—Some time ago I wrote you for help for a sick neighbor. Before I received your answer he was well and up and about.—*E. De T.*

Washington, D. C.—I want to thank you for the great help you have been to me. For two years I could not walk; had to have a carriage to take me to my office. Now I walk to the cars and wherever I wish without suffering. Through your teaching I have learned "God is all and in all."—*E. P.*

PROSPERITY

"Blessed be the Lord, who daily loadeth us with benefits."—*Ps. 68:19.*

"We praise and give thanks to the All-Providing One for his bountiful good."

Dewey, Ariz.—Many blessings have come to me since I last wrote. Ways and means are opening up that prove far better than our most carefully thought out plans. Each day I count our blessings as you suggested, and can see them increase, sometimes almost beyond belief. I have taken for my motto, "Do with all thy might what thy hand findeth to do," and much good comes of it. The stamps I inclosed in my letter to you before were the last in the house, and nothing to buy more with, but it has truly doubled more than once for us.—*Mrs. L. E. W.*

Winona, Minn.—From the day that I wrote you for prosperity treatments we have had remarkable success, which promises to lead us into better conditions than we have ever before realized. After being out of work for nearly a year and applying to fifty different companies of his own profession without success, my husband answered an advertisement the same night after I had written you, which gave him the position of an electrician or manager of electrical companies, where he is being tried in view of a fine promotion, and he is making good, so all worry of that nature has been put aside.—*Mrs. L. P.*

Washington, D. C.—I want to send you some word of appreciation for the wonderful help you have given me through your treatments. Oh, the empty thoughts that have been filled! My friends

are telling me that they never saw such a change in any one as has come to me. I am so filled with a desire for understanding that there is no room for empty thoughts. When I used to be nervous or heartsick or discouraged I would play solitaire for hours. Not a game have I played or wanted to since my awakening to the Truth. So many beautiful things have happened to me in so many ways—more love from the one friend I loved most and his awakening and eagerness for the Truth. How I do rejoice in the Truth, and am so eager to know more and more.—J. J. D.

Brooklyn, N. Y.—When I wrote you November 5th, I did not see how I could possibly hold the business together another month. Everything in this line of business has been very dull this season, but immediately after sending my letter things appeared brighter and I have been able to meet most of my bills, and I am sure God will send me the money to settle all accounts. He has never failed me, and I know he never will. I hold that thought constantly in mind. I cannot express my gratitude to you for the help you have given me. You have helped me to trust God for everything I need, and although at times appearances are not promising, the result is always what is best for me and often greater than I had even hoped for.—E. H.

Arcata, Cal.—I am holding firmly to the affirmations which you sent me, and feel that I am growing to trust God as my supply. This was our month for paying taxes, and I was at a loss to know where the money was coming from, but before the time came it was sent to me from an unexpected source. I am very thankful.—Mrs. A. R. E.

Lower Lake, Cal.—My report this month is an increasing knowledge and realization of supply. I have kept your affirmation and believe.—R. A. H.

Ontario, Cal.—Last June I wrote, asking your help that I might sell some property and thus be able to go to my brother. I sold the property and was granted the wish of my heart. Inclosed you will find an offering, for I thank you from the depths of my heart.—Mrs. C. K.

Tacoma, Wash.—I have good news to report. Mr. S.'s salary was not cut down, and our son's was raised. Mr. H. had a check of \$500 come to him from an unsought, unexpected source, and a good position was offered his son. I am filled with thankfulness.—Mrs. C. R. S.

New York, N. Y.—Some weeks ago I wrote asking for treatments for prosperity, and am most grateful for the results, as we have had an undoubtable demonstration in increase of business.—Mrs. C. P. S.

S. Tacoma, Wash.—I inclose you my free-will offering, which please accept with my love and kindest regards for your good work.

I wrote you about one month ago for treatments in prosperity that I might sell my house which I had bought on payments. I sold the place and got out all the money I had put into it. I thank you kindly for your good work and hope it may continue forever.—*B. E. R.*

Denver, Colo.—About three weeks ago I wrote you, asking for help for prosperity. It is so far being demonstrated to me that I am inclosing an offering, and I have been enabled to subscribe for *UNITY* and to send for several of your leaflets which have been of great benefit and comfort to me. I have been set right in my way of thinking, and I am indeed very grateful to you.—*Mrs. J. L. D.*

Trinidad, Colo.—You need not continue the prosperity treatments, as the obligations have nearly all been met, and I know the rest will be as they come. I cannot tell you how heartily thankful I am for the peace of mind and the prosperity that is mine by learning the true way of peace through your literature.—*Mrs. E. B. D.*

Walla Walla, Wash.—I wish to thank you sincerely for your prosperity treatments. I have finally secured a settlement of my estate, and a much more just one than was offered me when I first wrote you. For this and all your help and kindness I thank you.—*A. P. McC.*

Cherokee, Iowa—Some time ago I asked you to remember us in the Silence regarding some indebtedness which we desired to pay off before the New Year. It is all paid. My life is full of joy and confidence.—*Mrs. P. C. F.*

Blackfoot, Idaho.—Thank you for your help in health and prosperity. My husband's pay has been increased, our house in S. is rented, and there is also a possibility of my husband securing a position in California where we would love to live, and where he would receive double his present salary. This is not as unexpected to me as to my husband, as I had been praying for an opening to take us to my native state. God bless you for the good you are doing in Christ's name.—*Mrs. J. F. LaT.*

Bluffton, Ind.—My heart is full of gratitude because of the many blessings that have come to me. A few weeks ago I wrote you for prosperity treatments in helping collect delinquent rent, getting roomers, and work for my son. This week I collected one month's rent, the first in eleven months. Today I have rented one of my rooms, and my son has obtained work in a railroad office, with promise of promotion if he makes good. Does not all this prove that God hears his children when they call?—*Mrs. C. N.*

Spokane, Wash.—Since writing you in June for my son's nervousness, and for prosperity treatments, we are praising God for the manifestation of both health and prosperity. My son has been working on a farm all summer, and is well and strong. My second son obtained a paper route which he had tried so many times before.

to get. A delightful trip to the East was given to me and my little girl, and on our return we were offered the first floor of the apartment house for very little more than we had been giving for the basement. I want to thank you a thousand times for the leaflet you sent me on "Prayer," and the other literature also. I read and re-read the same over and over. I just devour every word, and praise God for ever letting the blessed light fall on my pathway.—*Mrs. B. J.*

Boston, Mass.—I found "Fearlessness in Finances" just what I need at this time. It came just after I had come into the consciousness that I must use all that I have, whether great or small, if I expect to gain more and come into the consciousness of abundant supply. I am having some very interesting as well as strengthening demonstrations along this particular line.—*A. D. H.*

FREEDOM

"If the Son therefore shall make you free, ye shall be free indeed."—John 8:36.

"I am free with the freedom of Spirit."

Seattle, Wash.—I write you in regard to the progress my husband has made the past month. He has not touched a drop of liquor since I wrote you. Thanksgiving was the first holiday that he didn't celebrate by drinking. I can see an improvement in all of his habits. I am so happy to see the change—home seems so different since you began treating him.—*Mrs A. M.*

Salt Lake City, Utah.—You may discontinue treatments for my husband. A remarkable change has come over him and he seems not to care for liquor as he did a while back.—*Mrs. E. J. J.*

Cirardville, Pa.—I never felt better in my life. As to drink, I never have the slightest desire for it. I cannot express my thanks for all you have done for me. Thanking you for your kindness.—*J. C. W.*

Decatur, Ill.—My husband stopped drinking two weeks ago, and changed a great deal in spirit right when things seemed even blacker than ever.—*Mrs. H. H. T.*

Kansas City, Mo.—I just feel that I must tell you that good news concerning my stepson whom I wrote you about for the liquor habit. He has not drank any since, and he says he has no desire to touch liquor. He says his head feels so clear and he feels like a different man.—*Mrs. L. J. K.*

Decatur, Ill.—Enclosed find love-offering as a small reminder of the good we have received from the hand of God through you. We have had health, contentment, prosperity and success that demonstrates the power of the Father working in the hearts of men. For this we wish to add our thanksgiving and praise.—*E. L. P.*

SPIRITUAL UPLIFT

"Great peace have they that love thy law."—Ps. 119:165.

"I will praise the Lord my Glory;
I will praise the Lord my Light."

Los Angeles, Cal.—I cannot thank you enough for the help we have received since we have been joined to you through the Divine Power of the Holy Spirit. My son has been made a new man. Thank God that everything has changed for the best. My family is so happy and there has been such a great change in my affairs and home that everyone has noticed it.—*Mrs. F. B.*

Fountain, N. C.—Through your treatments life seems brighter to me than it has for years, and I have been helped in many ways.—*Mrs. M. A. B.*

Danville, Ill.—Although I had not heard from you at the time I was to appear in concert, I felt your help so strongly that this was itself the answer. I felt so free and perfectly composed, and was never better received. I took with me the thought that I was giving them happiness, and that was the sole purpose of my being there. This was one of the happiest demonstrations, especially when my instructor told me that my work was the best, and that it was better received than anything else. Everything has straightened out in renting our rooms, and all things are "in Divine Order."—*L. V. W.*

Las Cruces, N. M.—I have received more light from your treatments and books than I ever gained in all my life, and I desire to gain more.—*N. P.*

Washington, D. C.—About one month ago I wrote, asking for help. The help came and is still coming. I have been born again and am growing each day and each hour, just as a little child.—*Mrs. M. J. L.*

Fort Collins, Colo.—I rejoice and give thanks daily for the great change that has come into my life within the last year. It is marvelous from the human standpoint, but natural and commonplace as demonstrating the loving Father's care. It has been largely through you that the Father has worked, and I wish to thank him through you for the good that has come into my life. I push forward with new courage and better understanding to yet higher and greater manifestations of Divine love, wisdom and truth. I feel that I am a new born babe, just beginning to live intelligently.—*M. A. B.*

Far Rockaway, N. Y.—Inclosed please find my birthday offering. Through the Unity thought being held it was a birthday in the kingdom of heaven.—*Mrs. J. G. F.*

Holbrook, Ariz.—It is with a heart full of gratitude to God for directing me to you as his instrument through whom I have received

so much. I have been able to make the transfer of lease, and everything seems to work for good, but the very least of all is the material gain; the spiritual uplifting is wonderful.—*Mrs. M. S.*

Oklahoma City, Okla.—Tomorrow will be Thanksgiving Day, and it will be the happiest one that I have ever known, for I have found the Truth and it has made me free. You may discontinue your treatments for my health, for I have realized that I am Spirit, and Spirit knows no illness.—*E. S.*

Rosenberg, Texas.—I am writing to tell you of the benefit I have received through you. My health, my business, and my every-day life is so different, since taking up your teachings, that I can scarcely realize that I am the same person. Through you I have been brought into the light, and to know God and myself; until I took up the study with you I did not realize that God was with me constantly, and that I could commune with him at all times; now I believe that all things are possible to those who believe.—*W. F.*

New Westminster, B. C., Canada—Since taking up Unity, reading your literature and using your bank, our home and our lives are infinitely happier and brighter and my prospects very rosy indeed. I am realizing more and more every day the power of mind over matter.—*E. A. B.*

Beaverton, Ore.—The tract, "Words of Truth," has proved such a practical help to me. It seems alive with the helpful Divine Spirit, and I feel that surely one other soul has known what it meant to struggle on through the "slough of despond" and come out through the guiding hand of the Spirit, on to the firm ground of spiritual health and prosperity.—*Mrs. M. A. R.*

"There is one word that expresses all good. That great, all-powerful, uplifting and upbuilding word is Love. It is harmony. There is a light and warmth, a shadow and coolness, a joy and rest even in the word itself. Love is rooted in eternity, and its threads that focus in the present are so powerful that when the clouds and the corruptions of life are wiped away, revealing the natural self, that self is Godlike. Behind all, in the heart of hearts, is that Harmony of Eternity—Love. A kindly thought, a loving deed, is life-giving and revivifies even a dying spark; it helps to burn away the dross and lift the life one step nearer the desired end. 'Faith, Hope, Love—these three; but the greatest of these is Love.' "—*Selected.*

NOTES FROM THE FIELD

JENNIE H. CROFT

Mrs. Anna H. Ray, who has been connected with the local healing department at Unity Headquarters at different times, is again associated with Unity Society permanently, and is taking up the work of healing with great power. Mrs. Ray's many friends in Kansas City are rejoiced to have her return to the work to which she is consecrated and so ably fitted.

A Unity Circle has been established at the Indian River Branch Library on Merritt Island, opposite Cocoa, Florida. Miss Julia P. Hascall has conducted the library for some time, but now Mr. J. T. Irvine has become associated with the work and is the leader of the Circle. The postoffice address is Merritt, Florida.

The Unity Center of Springfield, Mass., is flourishing to the extent that it was deemed best to form a regular Society, the following officers being elected: President, Mrs. Mary Margeson; vice-president, Mrs. Frank Ware; secretary and treasurer, Miss Ida Hovey. The name of the organization is "Unity Center of New Thought." The increased attendance has demanded a new room which has been obtained.

A Unity Center has been formed in Los Angeles, Cal., by a few people who wish to keep strictly to the teachings of the Unity Society of Kansas City. Meetings are held Tuesday evenings at 7:30, in Miss Gertrude Redit's store, in the *New Thought News* place of business, 64 S. Flower Street.

The meetings of the United Truth Center, 639 Richmond Street, Toronto, Canada, are now held on Monday evenings at 8 o'clock instead of Sundays as formerly noted. This Center is progressing rapidly, and many are unfolding spiritually under the teachings of Susanne Mayflower, the leader.

Mrs. Harriet B. Coolidge, 1848 Emerson Street, Palo Alto, Cal., is doing a quiet but very effective work for Truth through the lessons which she is giving each Wednesday morning in her home. These lessons are on Practical Christianity, to which her life is dedicated.

Miss Gertrude B. Hall began a series of lessons in Practical Christianity and in the Basic Principles of Truth in Boston, Mass.,

commencing the first Sunday in February at 8 o'clock, in room 210 Huntington Avenue. Love-offerings received.

The magazine, *Plenty*, published by Mathews Dawson, Washington, D. C., has been retired from the magazine world for the reason that the editor and publisher, Mr. Dawson, has decided to give all of his time to his patients, of whom he has a large number. We are pleased to announce that the Unity Tract Society will fill out the unexpired subscriptions to *Plenty* with UNITY magazine, beginning with the February number.

The Home of Truth conducted by Mrs. Frank Andrews, Medford, Oregon, has opened the new year with renewed activities and with largely increased attendance and greater interest. They have Sunday meetings, Sunday School, Thursday study class and a Friday evening healing meeting. These meetings are held in suite 215, Hotel Holland.

The Edinburgh, Scotland, Higher Thought Center has taken rooms right in the shopping district of Edinburgh, and has opened a free reading room and library, and begun an earnest campaign for Truth. Unity literature may be found here. Mrs. Helen Rhodes-Wallace is leader and manager of the work.

Mrs. C. J. Trafton, 514 East 4th Street, San Antonio, Texas, a thorough student and experienced teacher of Practical Christianity, is arranging to open a Truth Center at her home. We feel sure that UNITY readers in that part of the city will welcome Mrs. Trafton and the opportunity to study under her. We understand that this new Center is quite removed from that conducted by Mrs. Chatterton who is in another part of San Antonio.

By the golden law of silence one man can command a regiment. Never answer a quick retort. The loss of a moment's temper will undo the upbuildings of months. Preserve your odylic force, for this is the secret of real power. The garrulous person scatters his energy in words; you are to gather energy by silence. Do not talk to court popularity. The silence of the mystic carries conviction to the masses of men. In a dispute, consult the inner self, and never argue a point, but wait. The solution comes after a brief moment of silence.—*Alwyn Thurber*.

Keep your face towards the Sunshine, and the shadows will fall behind you.—*M. B. Whitman*.

Put an extra \$1 in with your renewal and have UNITY sent to two friends. Three subscriptions for \$2.



PUBLISHERS' DEPARTMENT

UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
 913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
 LOWELL FILLMORE, *Business Manager*

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

SPECIAL NOTICE

Special and only authorized British edition of "Lessons in Truth," by H. Emilie Cady, is now ready. Send orders to L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of March, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

Alameda, Cal.—Home of Truth, cor. Grand St. and Alameda Ave.

Boston—The Metaphysical Club, 30 Huntington Ave.; Mrs. Alice T. Homer, 12 Albemarle Chambers, Albemarle St.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.

Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.

Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.

Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.

Duluth, Minn.—New Thought Center, 1419 E. 3d St.

Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.

Louisville, Ky.—Kaufman-Straus Co., 4th Ave.

New York City.—Brentano's, 5th Ave. and 27th St., Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.

Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St.

Philadelphia, Pa.—Unity Center, rooms 407-409 Presser Bldg., 1714 Chestnut St.

Portland, Ore.—Jones's Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.

Sacramento, Cal.—Home of Truth, 1235 I St.

San Diego, Cal.—House of Blessing, 2109 2d St.

San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.

San Jose, Cal.—Home of Truth, 144 North 5th St.

Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University Place.

St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.

St. Paul, Minn.—W. L. Beekman, 55 East 5th St.

Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.

Campbelltown, New South Wales, Australia.—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

UNITY SOCIETY CORRESPONDENCE SCHOOL

We have added to our Correspondence School work a preparatory course of six lessons as follows:

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

These lessons, with auxiliary reading, from *Part One* of our Curriculum. It will take the average student from six months to one year to complete *Part One*.

In *Part Two* of the course there are twelve lessons, based on the twelve given by Charles Fillmore in his book, "Christian Healing." While these lessons cover the same ground as those given by Mr. Fillmore, they are different, having been prepared especially for the Correspondence School work.

The six new lessons composing *Part One* were written to make clearer and to bring out definitely certain points of the science touched upon but not fully explained in *Part Two*. They are put first in the course because they lay a good foundation for what follows in *Part Two*. We recommend *Part One* to any who have tried *Part Two* and found it too difficult. Many of our students who have finished *Part Two* are now teaching. To these we also recommend the recently added *Part One*—it will help them in the work.

Our Correspondence School is sustained by free-will offerings, and every student is expected to settle the amount of his offerings.

by referring the question directly to the Spirit of Justice as expressed within himself.

The following words of appreciation have been received recently from students in our school:

New York City—I have faithfully studied the lesson and I think I am ready for the questions. I cannot tell you what a revelation the lesson has been to me, nor the great joy that came into my heart when it came to me that Jesus Christ really dwells within.—*M. D. C.*

Burlington, Ia.—I am returning Lesson One. It has helped me in more ways than one. I have understanding of our oneness with God since studying it. I thank you for sending it to me.—*M. B.*

University, N. D.—I herewith send my second lesson. This study gives me true joy and inspiration. I never cared so much about the healing until lately. I have always wanted to be righteous, but I have never felt until now that I really understood what it means to be righteous. I am anxious to get the next lesson.—*E. C. H.*

Thompson, Tenn.—I wish to complete the course this year. No one can study these lessons without being benefited. I thank you earnestly for the inestimable help you are giving me. I want to grow in the knowledge of this wonderful Truth.—*Mrs. J. M. W.*

Pine Lawn, Mo.—I inclose Lesson Three of the preparatory course, and I can testify that already the Truth which I have received from it has been of the greatest practical use to me. On receiving this lesson I ran over the questions and exclaimed, "Oh, what a beautiful lesson to work out," when immediately I was conscious of being surrounded by lovely flowers. I could almost see them with my eyes, they were so real to me. I inclose a love offering.—*J. N. L.*

Sardis, B. C.—I think I may safely ask for questions to the third lesson. The teaching is wonderful. I have been greatly helped by the suggestion to hold the thought, "Thou only." I see as I never saw before what really constitutes prosperity. It is most satisfying, as are all of your teachings. God, Good, is all there is in reality. One can rest in that knowledge so quietly, knowing that the Spirit is ever working for us.—*E. A. W.*

Rusk, Texas—I have carefully studied my lesson, and can say that it has done me good. I am constantly seeing the effects and getting the results of the laws that I have come to fully understand.—*Mrs. M. C.*

Logan, Utah—I inclose answers to questions to Lesson One, preparatory course. I can see what a help this course is in conjunction with the course I have just completed. I feel very grateful to the Society for this opportunity to continue my studies with them.—*A. B.*

Address Unity Society Correspondence School, Unity Building, 913-917 Tracy Ave., Kansas City, Mo.

SPECIAL FOREIGN DEMONSTRATIONS

South Africa—During a visit to a friend in the Transvaal a few weeks ago, I had a wonderful realization of the power God has given us, of which we read in Luke 10:19: "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you."

It was my privilege to prove this. Early one morning, about 4:30, I was suddenly awakened from sleep by a sensation like the piercing of my eye by a hatpin, or the dashing of boiling water into it, so sharp and deep seemed the incision. Looking down, I saw a good sized scorpion crawling off my shoulder onto the wall. The thought occurred to me that my friend, who was an unbeliever, would be a doubting Thomas, and would say, "You can't be sure it was a scorpion," so I secured it for inspection. I had my remedy at hand—to be firm in my understanding, to have no fear, to know that matter cannot ache or swell. I went to work in this way to destroy these claims. In a short time a bag of poison had formed across my eye, completely hiding it from view. At 7 a. m. my friend saw me, and asked "whatever is the matter?" I told him I would be all right soon, a scorpion had bitten me. He was alarmed, and said, "If you will put nothing on your eye, you had better let me give you some brandy." When I had declined, he said, "If you were sure it was a scorpion, you would be willing to do something." "Seeing is believing," I said. Then I showed him the scorpion I had secured. "Why," he exclaimed, "my dog was bitten by a smaller one than that, and was dead in three hours." Then he examined the bite with a magnifying glass, and could see it distinctly, and also that the skin was filled with greenish fluid. This alarmed him so that he expected to see me die, and he left the room. But those who know the power of the healing Christ have no fear. It was not long before my eye was normal, and a stranger looking at me never would have known what I had passed through. I was well, and sat down to breakfast at 8 o'clock, and have felt no ill effect since.

I do praise God for this wonderful teaching, which is such a help and power in our everyday life, and that we have the divine commission to conquer all things with Truth and Love. Trusting my experience may help some one, I send it to you.—F. M. C.

From China—One of our UNITY readers has sent us a letter from her son, who is in China. She had sent him a copy of UNITY, but he did not know where it came from. We take the liberty of printing the following extract from his letter. He is a racy writer and, as our readers will discern, not yet very deep in understanding of the Truth; but the power of the Word demonstrated in him just the same.

"A while back I had rheumatism. I tried most everything to cure it: hot baths, cold baths, no baths; quinine, no quinine; phenacetin, asperine, and all the other little 'ines'; Pond's extract, horse liniment, and a couple of pages more of well known 'misery' cures. Yet, strange to relate, the 'misery' continued to do business at the same old place. After I'd about given up, I received a little booklet from a friend of mine. This booklet was called 'Unity,' or some fool name like that. Among other things it claimed that it could cure almost everything from the bubonic plague to a sore toe, if it was interpreted right. Well, as my misery was half way between the two foregoing complaints, I decided to give 'Extract of Unity' a fair trial. After a tedious effort I managed to commit the following: 'The will of God is fulfilled in my mind and body, and I am made whole.' After taking several copious doses of this innocent phrase, I observed that my misery had begun to drop off and I haven't been bothered since. Isn't that fine, though? Now, I'll let you take some of this wonder cure, and it won't cost you a cent; only there is one important instruction that goes with this dope, and that is, you must not doubt that it is going to cure you—don't lose faith for a second and you will sure win."—H. C.

ABOUT UNITY

Houston, Texas—This is the greatest Thanksgiving Day I have ever known, all because of a copy of **UNITY** handed me by a friend about two months ago. The blessings received are numberless. One of the greatest is the loss of fear about everything that I once had. I now know through **UNITY** that Jesus Christ dwells in me and I in him, and there is nothing to fear. This is what I have been looking for, for such a long time I cannot tell all that it means to me. The Prosperity Bank that you sent me has already begun to work in my financial affairs, and they are brighter than ever before. I have learned through **UNITY** that God is my inexhaustible resource. I thank God for these blessings. I desire above all other desires to point others to this wonderful light I have found.—A. C. C.

Dallas, Texas—More than a year ago I wrote you for help, for I was in distress and sorrow. I have come to see that the thing which I thought I desired above all things was not the thing for my best good. I have recently taken up a regular study of **UNITY**, with a clearer vision and deeper understanding than ever before. I can hardly wait to return to my room from work each evening so as to read and reread the truths I find in the pages of this little magazine. It has brought me peace, so very precious after three years of heartache and distress, and I find life much sweeter. In so many ways I have been benefited, and I feel that the better times spiritually and in every way have only just begun.—Mrs. A. P. C.

Washington, D. C.—Since I have taken up the Truth the last

year and a half, I am a different person entirely, and all who knew me before then, cannot tell what has come over me. Indeed, I am so happy and everything seems so bright. I am devoted to the teaching of Jesus Christ. In fact, before I knew the Truth I was about ready to end all, but I am thankful to my heavenly Father that he sent me to friends, through whom I became interested in the Truth, and today through the understanding of the power of God I am made whole. I simply love UNITY and the *Weekly*. I do not miss reading something from your books every morning at the office, and also while eating lunch.—O. K.

New Orleans, La.—I thank you for your treatments—they are marvelous to me. I feel so well and strong, and think I can keep so by reading UNITY.—Mrs. L. A. L.

Coulee City, Wash.—UNITY is so full of Truth and spiritual teaching. I read and pray and then read and pray more until I get what I need. No one who reads UNITY in search of Truth can remain in darkness long.—Mrs. M. F. McD.

Los Angeles, Cal.—I now feel that I am so well that you may discontinue treatments. The cough that I had was of two years' standing, and my friends are now asking me what I took to cure me. I am getting stronger in the Truth every day and year, and after reading hundreds of books have settled down to your lessons and teachings, and through all my study your magazine has always been my best guide.—L. F.

Elsinore, Cal.—About two weeks ago a friend loaned me the April UNITY, and the joy and life it has brought to me I can never tell. I have been in advanced thought for twenty years, but never found anything equal to UNITY. That April number has almost made a new creature of me; I know it will do so in time.—Mrs. W. P. H.

Stockport, Eng.—I thank God from the depths of my heart that his great love drew me to reading UNITY, for therein I found peace for my soul, and I have that within that no man can take away.—R. B.

Providence, R. I.—Just a few words of heartfelt gratitude. The coming of the priceless UNITY to my home has meant far more than words can express, and *Weekly Unity* is also indispensable. Please find inclosed subscription price. I would that I could send check to cover the cost of sending copies to many, many, but here pledge myself to make my own literature go on to all whom I can reach, while I seek to understand its truths.—L. H. Y.

New Plymouth, New Zealand—I will never be without UNITY. It is the greatest comfort I have, and I find such pleasure in it and pass it along to others, so that they may also benefit by its teachings.—A. E. H.

Sparta, Nev.—Have been so interested in the reading and study of Practical Christianity through UNITY that I almost forgot that I should write to you. But I come now with "glad tidings of great joy." The mountains have faded into nothingness, and from a physical wreck, with no hope of ever being better, to a well woman within five weeks is surely remarkable. I thank God for the wonderful manifestation of his loving power.—*Mrs. L. T.*

Montclair, N. J.—I have been helped most of all by the chapter on Divine Love in "Christian Healing" by Charles Fillmore. Since studying that chapter, I begin to see life in a different way, and it is now my daily food.—*E. B. W.*

Dallas, Texas—Please find inclosed offering. My heart is full of thanks to Unity for the teachings. It has shown me how to enjoy peace and health. May God increase your power each day.—*M. S.*

Sacramento, Cal.—I treasure every word from Unity publications, and am helped every hour and moment through their teachings, and would feel lost and desolate without them. I feel very grateful to you for all that you have done for me.—*E. M.*

Moline, Ill.—The *Weekly Unity* is a spark in the spiritual line of dealing that is like the cruse of oil that never runs dry.—*S. W.*

Springfield, Mo.—I do not wish to be without your *Weekly Unity*, so hereby inclose a dollar bill to insure its coming throughout another year. I have received my "dollar's worth" (that is the American standard of measure today) many times over in spiritual food and uplift.—*Mrs. A. S.*

LESSONS IN TRUTH BY H. EMILIE CADY RADIATES TRUTH.

Buffalo, N. Y.—I have just finished reading "Lessons in Truth" by Emilie Cady, but I cannot express in words the pleasure and benefit I received from these lessons, and I am going to use this as a sort of text book and read a chapter both morning and evening. There is something about this little book that seems to stir my very being as nothing else has ever done, and every one who is just beginning to see the light ought to get this book as a sure guide to understanding. The next book I should like very much to have is Charles Fillmore's "Christian Healing." Then perhaps I will be ready to join the correspondence school. I only wish I were able to thank you all in person for the great peace and happiness I received through your kindness, and may God's blessings be with you always.—*Mrs. W. G. C.*

HAVE YOU SET YOUR IDEAL HIGH?

¶ Advanced thinkers are constantly endeavoring to keep their minds fixed up on the Christ Ideal, yet there seems to be daily many things that cause that ideal to be temporarily lost to view. These things are in the seeming only, but they often appear to man's short spiritual vision as real and made of the sternest opaque substance. At these times a strong, crisp article, or paragraph vibrating with spiritual Truth will have a magical effect. The darkness clears away and the ideal becomes more real than ever before.

¶ It is through the ideal that man is led on to victories over the seeming conditions and that he achieves success and finds permanent happiness and health. It is a fact that man becomes like that which he thinks about. Therefore, he should keep his mind on things that will lift him toward the high ideal.

¶ It has been proven that Weekly Unity is a wonderful inspiration for all who are striving for the high ideals. It comes so often and brings such condensed truths vibrating with energy, enthusiasm and spiritual substance that it keeps its readers always on the alert and their ideal is more likely to be in plain

UNITY

"YE SHALL KNOW THE TRUTH AND THE TRUTH SHALL MAKE YOU FREE"

VOL. XXXVIII KANSAS CITY, MO., MARCH, 1913 No. 3

BUT WHOM SAY YE THAT I AM?

CHARLES FILLMORE



AN can be what he wishes to be. He can be master or he can be serf. It rests with him whether he shall fill the high places in life or the low, whether he shall serve or be served, lead or be led. We, of course, understand that these distinctions are relative only; in the sight of the Most High the servant may be prized more than his master, but there is within everyone an inherent desire to be at the top, which desire has its root deep down in our very nature, and it is consequently legitimate. That it is frequently misdirected and used to base ends is no reason why it should be depreciated. We all want to excel—it is the inspiration of the Spirit that ever forces us up through earth toward heaven, and it should be encouraged and cultivated in the right direction.

A man without ambition is like a ship afloat on the waves without sails or steam. Such a man simply drifts—if he reaches port safe it is by chance.

But a ship with a full head of steam needs one other important auxiliary, and that is a rudder. Then it needs a man to handle that rudder.

So an ambitious man needs judgment, and with it intelligence.

Here then is one of the most important factors in demonstrating "I will be what I will be."

When we have summed up all the factors that make the many seeming differences between the high and the low,

the rich and the poor, the serving and the served, it is found that they can all be resolved into a single one—intelligence. That is, it is the degree of knowing which each possesses that locates him in life. He may be wise and not successful in matters worldly, but he is not servant, nor is he dissatisfied with his lot. Whoever is truly wise is truly happy, and such contentment is success.

Political economists and philosophers have long ago discovered that all the evils of the world are brought about by ignorance. They every one have their root in a lack of understanding, and could be blotted out effectually by applied knowledge. This is true on every plane of consciousness.

The carnal mind has its degrees of ignorance, and its foundations of doctrines and sciences have their dark and light shades. Less than fifty years ago phlebotomy was universally practiced by doctors of medicine, and their patients were relieved of pints, quarts and even gallons of blood as a remedy for two-thirds of the diseases which they had formulated up to that time. But when they had attained a little intelligence they stopped this wholesale dissipation of the life vehicle.

In theology we see the fading away of ignorance in like manner. Threats of eternal punishment in a red-hot hell have been quietly dropped as a goad to righteousness, and the love of God and the beauties of heaven substituted.

The scale of intelligence has been rising everywhere; and the old cruel methods in *materia medica*, and the equally cruel doctrines in theology, are no longer tolerated by the people.

The secret of this rising tide of intelligence is that men and women are more universally learning to think for themselves. That spirit within each is knocking to be let forth—it is loudly calling, "Whom say ye that I am?"

The good old days of the rule of the few over the many has gone, never to return. The conquering hero with his army of ignorant serfs is no more. War has lost its place as a settler of differences between nations. There

still remains an appearance of force that threatens to do certain things if its terms are not complied with, but we all observe that it is bluster and not blood that flows so freely in these latter days. And so it will continue—the appearance of force will finally lose its intimidating effect upon the thinking people who are now bullied into paying the bills for the support of its hollow shams, and they will soon let the whole transparent system fall.

Poets who sing about the good old days, and statesmen who wail over the decadence of the present, are fast being stored away in the attic as back numbers.

"Who is it that mourns for the days that are gone,
When a noble could do as he liked with his own,
When his serfs with their burdens were filled on their backs,
Never dared to complain of the weight of a tax!
When the stealers of sheep and the slayers of men
Were hung up together again and again?"

It is true that we still hear the old prophets and saviors extolled among certain religious teachers, to the exclusion of those of the present, but we are learning fast the lesson of God's Omnipresence, and we are rejoicing in the very presence of that promise of old that "they that be wise shall shine."

Intelligence and wisdom are very near kin. They differ only in the concept of men. Intelligence is the expression of man's powers and capacities through the avenue of the limited mental attitude termed the intellect. When that same avenue loses its boundaries and catches sight of the great sea of Infinity's understanding, which is always open to it, it takes on that phase of knowing more properly termed wisdom.

There is then a slight distinction between intelligence and wisdom. One is that we know as men and women, and the other is what God knows through us without distinction of sex, race, color, place or time. This is the man of God in his relation as son—he is no longer in the far country of the intellect living on the dry husks of other men's thoughts, as recorded on the skins of swine, but he is in the Father's

house and the feast is spread before him without intervention of any human hand. The servants there in waiting are the swift ideas of the illimitable source of knowledge, and he is free to command them to bring him whatever he may desire.

Jesus Christ was the type man, which includes all the mental phases which man passes through in demonstrating life's problems. So we find Jesus Christ passing through all the trials, temptations and mental variations of each one of us. And the experiences of each is a miniature copy of the experiences of all.

In our lives we find the two very distinct phases of mental evolution portrayed in the two questions: first, "Whom do men say that I, the Son of man, am?" and second, "Whom say ye that I am?" The world is divided into two great classes with these mental attitudes as the foundation of their distinction. We readily recognize the one great class that looks upon itself as flesh and blood, the offspring of Adam, the "Son of man." The individuals of this class are asking each other from morning until night, day after day and year after year, "Whom do men say that I, the Son of man, am?" They do not live original lives, but reflections. Their aim is not to shine by their own light, but the reflected light of the world's standard of what the Son of man should be. They are a sorry lot in their borrowed plumes, dragging them in the dust one day and drying them in the moonbeams of popular opinion the next.

These people do not live in *life*—they live in the shadow of life. They are not the productions of any age or any mind—they are mere motes floating in a dark cellar without even a knot-hole.

They must have a leader—someone sets the pace at which they do all things, and they keep step with clock-like accuracy.

But there comes in the life of everyone a period when the Ego demands recognition in its original selfhood. Then

it puts to each the question, "Whom say ye that I am?" This is a time of choice, the turning point in life.

Not all recognize the call distinctly, but in a vague way they feel that a demand has been made upon them to come out from the old habits of thought—to face about and act from their own inherent genius, let it be whatever it may.

This is not confined to a man's religion, but in every walk of life we see men breaking away from custom—over-riding hoary laws established by precedent. From these come the geniuses of every age.

A genius is one who lets the full spirit within him speak out, regardless of how different its utterances may be from those who have posed as authority.

These are the pioneers in every step the race has ever taken forward. They lead and the "Sons of men" follow in their wake.

No man achieves success in any direction unless he listens to his own genius. Not only must he listen, but he must also act.

The world is filled with original dreamers. They have ideas brilliant beyond expression, but they do not clothe them in the habiliments of action.

You must not only perceive a truth, but you must also give it form by infusing into it the substance of your living faith. Day dreamers may be found by the score in physics and metaphysics. They both fall short in failing to realize that there are two sides to every proposition—the image and the expression of that image. God created man in his image and likeness, and then the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life.

So each one of us must not only see the image of our desires as a theory, but we must also form that image into the living, breathing thing through every motive and act of our lives. That is, if we have an ideal, we must act just as if it was part of our lives. We must believe that it is possible of expression here and now. It must be formed

from the substance of our world, whether it be the dust of the ground or the ethers of the invisible. There must be an actuality of visibility in our consciousness before we shall ever see our ideals realized.

Here is where the dreamer and the Divine Scientist part company. One says, "I admire greatly your theories, but they can never be realized on this earth. Things are as they are, and they cannot be changed. We are here and we shall just have to make the best of it."

He who has caught the meaning of *Man*, and who and what he is, never allows himself to make any such admission. He knows that there is a way provided by which he can, not only lift himself out of the swamp, but also open the way through his efforts for many others. No man ever demonstrated his God-given powers in even a small way but what it helped many others to do the same. Preaching is good, but precept is better. "*I, if I be lifted up, will draw all men unto me.*"

We are told in healing to see our patient perfect. So in actualizing our ideals, we must see them as if they were part of our phenomenal lives. We often hear it said that the genius lives in a world of his own, separate and apart from the common minds. In metaphysical understanding we see that the genius is merely one who has accidentally caught onto the law of believing his dreams to be true, and they have become true.

The spirit sees the mountain tops, but the eye of sense plods along and refuses to believe that they are anywhere near within reach. Then is when the wise refuse to judge according to appearances. They assert that to be true which they have righteously seen, and through this repeated assertion they set in motion the ethers that finally obey the polarity of the image and there appears to the astonished unbeliever a miracle.

Good healers always believe in the omnipresence of health and harmony, and through their imagining power the patient is awakened to the inner purification, and finally rises to its expression outwardly.

He who has uncovered his soul is no longer ruled by the planets—he knows that he does not draw his subsistence from them, nor is he in debt to them for his origin. He no longer drifts with the current of popular opinion and the fashions of the day. Life has depth and meaning to him, and he catches sight of his destiny as a Son of the ruling God.

God is no longer an abstraction to be talked about, but has become a living, moving Principle in his very vitals. When man has meekly listened to this voice within, asking, "Whom say ye that I am?" he learns to answer, "Here, Lord, am I," and then does its bidding.

There is a work for everyone who will listen and obey. That work is important, because it is eternal and brings results eternal in their nature.

If you have heard the voice of the Lord and are obedient to it at any cost, you are chosen. Your life is hid with Christ in God, and the way into the kingdom is assured unto you.

This is no fancy sketch, nor does it refer to a theoretical place or condition to be reached in some future state or under circumstances more propitious. This kingdom of God is now existing right here in our midst. It is being externalized little by little.

Whoever has a high, pure thought and affirms his allegiance to it as a part of his daily life, is adding to the externality of that kingdom among men. Whoever says, "I will be upright and honest in all that I think and do," is laying the foundation stones in one of the buildings of that New Jerusalem.

Whoever affirms his allegiance to the good, regardless of all the appearances of evil, and declares in word and by act in dealing with his brother that only the good exists, is building the white spires of a temple in that city, which shall be dedicated to the magnifying of the one and only true God.

Whoever lays up in his storehouse this resolve, "I will do unto others as I would have them do unto me," is

paving the highways with pure gold in that city of equity and justice.

There will be no need of the sun nor the moon in that city, because God, the Good, will be the light thereof.

Ye are the temples of that God, that Good, and through you will this light shine that shall be so bright as to dim the rays of those brilliant orbs of the night and day. Herein is God glorified that ye love one another. Herein does the true light of the soul shine that we let love and peace and kindness shine forth forever and always. We are to be the very light itself, and we can only be this by becoming so pure that it cannot help but shine through us. This is possible to the highest and the lowest in the world's roster of respectability. You are all the chosen of the Lord and you make the covenant that carries you into his *visible* presence by laying down the personal man and taking up the Universal. He it is who thunders in the depths of your soul, "*Whom say ye that I am?*"

"THE IMAGE AND LIKENESS OF GOD"

SAIDEE GERARD



T IS the Divine right of every being to be youthful, to be beautiful, nay—it is the duty!

We see nothing unusual in the fact that we eat, that we sleep, that we walk and talk and are alive. Youth and beauty in each one of us should be just as usual.

How can there be anything not akin to himself in the Omnipresence of God.

By what power does man, the apotheosis of the universe, take upon himself age, decrepitude, ugliness, when all of nature—the sea, the sky, the whole round world—refutes the devastation of time, the ravages of age. The same sea, yesterday, today, forever, as young as God, and as God, forever beautiful. The glorious sky of day, the magnificent night sky, as transcendantly lovely today as in

the beginning. Surely the power to assume old age and ugliness is not God-given!

"As a man thinketh in his heart, so is he." He is the image and likeness of his own idea of God. If he thinks age in his heart for himself or for another, aged he will become. If he thinks unholy or unloving thoughts, he will not manifest loveliness, or the beauty of holiness.

Jesus Christ said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Keep with all your mind and heart and soul and strength the saying of Jesus Christ if you would not see death or the old age that leads up to it, or 'twere better said, leads down to it.

Think always of yourself as young as the sea, as glorious as the stars, as young as God, as old as God, yea, and as grandly beautiful, for did not God make you in his own image and likeness? "I am the Lord, I change not. . . . The same yesterday, today and forever!"

In Psalm 103, verse 5, the literal translation from the original Hebrew, made by David Leeser, himself a Hebrew, reads, "So that thy youth is renewed like the eagle's plumage." Does that mean nothing to you? Think upon it. You know that your body is changed, every atom of it, in less than a year. Your mind is the magnet that draws the atoms which make up your body. If your magnet is belief in old age, belief in ugliness, you will attract atoms that will make for you a body old and ugly. If your magnet is thrilling with youth, believing in beauty only, it will not take many complete changes of your being to prove yourself God's image and likeness.

Pray without ceasing the prayer of faith in the Omnipresence of the God of Beauty, of the God of Youth. Refuse to be longer hypnotized into the seeing of, or believing in, any other Presence in the whole world!

See everyone as the image and likeness of God, and everyone will see the image and likeness of God in you.

"And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him."

"JUDGE RIGHTEOUS JUDGMENT"



ONSIDER these words. What did the Master mean by them? Who can comprehend their full scope and significance? Does modern theology offer a coherent and satisfying explanation? What creed, what dogma, of what religion can penetrate to their esoteric meaning and properly interpret it in accordance with the common ethics of mankind? And yet the veriest religious tyro will cheerfully attempt this difficult task.

It is comparatively easy to understand the command, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged." Those who analyze this sentence must see that, as a matter of self-protection, we would be indiscreet and unwise to judge any soul whatever for any conduct whatever, because of the inevitable dreadful reaction on ourselves. It is a fact in the psychic realm that unworthy thoughts, or thoughts of judgment projected towards another, do not reach or harm the one they are aimed at, but return to the one sending them, and will surely be finally and painfully expressed objectively in the sender. Who, knowing this, will be silly enough to indulge in this dangerous practice? Who can afford to send out a single thought of condemnation when he knows that it will return unto him, and he must face it and atone for it in the eternal day of judgment in his own soul? This far the way is plain.

But it is not so easy to understand the full meaning of this: "Judge not according to *appearance*, but judge *righteous judgment*." This is one of the most vital admonitions of the Master. To judge from "*appearance*" or from the *seeming* will always lead to erroneous conclusions and sometimes to the most serious results. Before we attempt this we must be able to see beneath and beyond the appearance to the real. Those who are able to "see" know very well that in objective Nature all appearances are but illu-

sions. Nothing we can see with physical eye is real or permanent, but in perpetual flux and flow. Hence all objective appearance is delusive, including human conduct. To judge righteously our eyes must be closed to all objectivity. How shall we do this? Who dare attempt it? "Let him that is without sin cast the first stone," says the Master, and this applies not alone to the woman taken in adultery, but to every act of every person.

How, then, shall we "judge righteous judgment"? Only in this way: the one we propose to judge stands in the center of a circle, and that circle is his entire environment. This environment is made up of numberless factors. Among them—and only a part of them—will be found hereditary or pre-natal influences, near and remote; bias of infantile training; influence of early and late associations; appetites and passions, inherited and acquired; present physical condition, with its inevitable influence on mental action; intellectual perception of the right or wrong of the act contemplated, as well as of the present and potent power of any or all of the impulses, desires and emotions that so inevitably control our acts, such as anger, jealousy, greed, lust, revenge and a thousand others. Each of these has its relative influence on the man in the center of this circle. To "judge righteous judgment," the one who attempts it must be able to give each factor in this difficult problem its just value, as compared with the force of every other one and the whole combined, and then strike a just balance as the sum of the whole as bearing on him at the moment. This, and only this, will be the just equation and the correct answer. Who can do this? Not I, nor you, nor anyone else. Only Divine Wisdom can work this infinite problem. To that Omnipotent power I am content to remand it. For this know, that each soul is doing the very best it can at any moment of its existence, considering its entire environment; and that every experience, of whatever kind, is a necessary lesson for its own unfoldment. Therefore, let God do the judging, for only he can "judge righteous judgment."—
J. W.

THE STUDY OF THE BIBLE



GIVE a note or two, pretty much by way of refreshing the memory about the Bible and how to look at it.

First: The Bible came out of religion; not religion out of the Bible. The Bible is a product of religion, not a cause of it. The war literature of America, which culminated I suppose in the publication of President Grant's life, came out of the war; the war did not come out of the literature. And so in the distant past there flowed among the nations of heathendom a small, warm stream, like the Gulf Stream in the cold Atlantic—a small stream of religion; and now and then at intervals, men, carried along by this stream, uttered themselves in words. The historical books came out of facts; the devotional books came out of experiences; the letters came out of circumstances; and the gospels came out of all three. That is where the Bible came from. It came out of religion; religion did not come out of the Bible. You see the difference. The religion is not, then, in the writing alone; but in those facts, experiences, circumstances, in the history and development of a people led and taught by God. And it is not the words that are inspired so much as the men.

Second: These men were authors, they were not pens. Their individuality comes out on every page they wrote. They were different in mental and literary style, in insight, and even the same writer differs at different times. II Thessalonians, for example, is considerably beneath the level of Romans, and III John is beneath the level of I John. A man is not always at his best. These writers did not know they were writing a Bible.

Third: The Bible is not a book; it is a library. It consists of sixty-six books. It is a great convenience, but in some respects a great misfortune, that these books have so long been bound up together and given out to the world

as one book, when they are not; because that has led to endless mistakes in theology and in practical life.

Fourth: These books which make up this library, written at intervals of hundreds of years, were collected after the writers were dead—long after—by human hands. Where were the books? Take the New Testament. There were four lives of Christ. One was in Rome, one was in Southern Italy, one was in Palestine, one in Asia Minor. There were twenty-one letters. Five were in Greece and Macedonia, five in Asia and one in Rome. The rest were in the pockets of private individuals. Theophilus had Acts. They were collected undesignedly. For example, the letter to the Galatians was written to the church in Galatia. Somebody would make a copy or two and put it into the hands of the members of the different churches, and they would find their way not only to the churches in Galatia, but after an interval to nearly all the churches. In those days the Christians scattered up and down through the world, exchanged copies of these letters very much as geologists up and down the world exchange specimens of minerals at the present time, or entomologists exchange specimens of butterflies. And after a long time a number of the books began to be pretty well known. In the third century the New Testament consisted of the following books: The four Gospels, Acts, thirteen letters of Paul, I John, I Peter; and in addition the Epistles of Barnabas and Hermas. This was not called the New Testament, but the Christian Library. Then these last books were discarded. They ceased to be regarded as upon the same level as the others. In the fourth century the canon was closed—that is to say, a list was made up of the books which were to be regarded as canonical. And then long after that they were stitched together and made up into one book—hundreds of years after that. Who made up the complete list? It was never formally drawn up. The bishops of the different churches would draw up a list of each of the books they thought ought to be put into this testament. The churches also would give their opinion. Sometimes councils would meet

and talk it over—discuss it. Scholars like Jerome would investigate the authenticity of the different documents, and there came to be a general consensus of the churches on the matter. But no formal closing of the canon was ever attempted.

And lastly: All religions have their sacred books, just as the Christians have theirs. Why is it necessary to remind ourselves of that? If you ask a man why he believes such and such a thing, he will tell you, "Because it is in the Bible." If you ask him, "How do you know the Bible is true?" he will probably reply, "Because it says so." Now let that man remember that the sacred books of all the other religions make the same claim; and while it is quite enough among ourselves to talk about a thing being true because it is in the Bible, we come in contact with outsiders, and have to meet the skepticism of the day. We must go far deeper than that. The religious books of the other religions claim to be far more divine in their origin than do ours. For example, the Mohammedans claim for the Koran—a large section of them, at least—that it was uncreated, and that it lay before the throne of God from the beginning of time. They claim it was put into the hands of the angel Gabriel, who brought it down to Mahomet, and dictated it to him, and allowed him at long intervals to have a look at the original book itself—bound with silk and studded with precious stones. That is a claim of much higher divinity than we claim for our book; and if we simply have to rely upon the Bible's testimony to its own verity, it is for the same reason the Mohammedan would have you believe his book, and the Hindoo would have you put your trust in the Vedas. That is why thorough Bible study is of such importance. We can get to the bottom of truth in itself, and be able to give a reason for the faith that is in us.

Now may I give you just a couple of examples of how the Bible came out of religion, and not religion out of the Bible? Take one of the letters. Just see how it came out of the circumstances of the time. The first of the letters that was written will do very well as an example. It is the

First Epistle to the Thessalonians. In the year 52 Paul went to Europe. He spent three weeks in Thessalonica, created a great disturbance by his preaching, and a riot sprang up, and his life was in danger. He was smuggled out of the city at night—not, however, before having founded a small church. He was unable to go back to Thessalonica, although he tried it two or three times; but he wrote a letter. That is the first letter to the Thessalonians. You see how it sprang out of the circumstances of the time. Take a second example. Let us take one of the lives of Christ. Suppose you take the life recorded by Mark. Now, from internal evidences you can make out quite clearly how it was written, by whom it was written, and to whom it was written. You understand at once it was written to a Roman public. If I were writing a letter to a red Indian I would make it very different from a letter I would write to a European. Now, Mark puts in a number of points which he would not if he had been writing to Greeks. For example, Mark almost never quotes prophecy. The Romans did not know anything about prophecy. Then, he gives little explanations of Jewish customs. When I was writing home I had to give some little explanations of American customs—for example, Commencement Day. When Mark writes to Rome about things happening farther East, he gives elaborate explanations. Again, Mark is fond of Latin words—writing to the Latins, who could understand them. He talks about "centurion," "prætorium," and others. Then, he always turns Jewish money into Roman money, just as I should say a book, if I were writing to Europe about it, costs two shillings, instead of fifty cents. Mark, for example, says, "two mites, which make a codrantes." He refers to the coins which the Romans knew. In these ways we find out that the Bible came out of the circumstances and the places and the times in which it was written. Then if we will we can learn where Mark got his information, to a large extent. It is an extremely interesting study. I should like to refer you to Godet's "New Testament Studies," where you will get this worked out.

Let me just indicate to you how these sources of information are arrived at—the principal sources of information. There are a number of graphic touches in the book which indicate an eye-witness. Mark himself could not have been the eye-witness; and yet there are a number of graphic touches which show that he got his account from an eye-witness. You will find them, for example, in Mark 4:38; 10:50; 6:31; 7:34. You will find also graphic touches indicating an ear-witness—as if the voice lingered in the mind of the writer. For example, the retention of Aramaic in 5:41; and in 7:34—“*Talitha cumi*; Damsel, I say unto thee, arise.” He retained the Aramaic words Christ said, as I would say in Scotland, “My wee lassie, rise up.” The very words lingered in his ear, and he put them in the original. Then there are occasional phrases indicating the moral impression produced—5:15; 10:24, 32. Now Mark himself was not either the eye-witness or ear-witness. There is internal evidence that he got his information from Peter. We know very well that Mark was an intimate friend of Peter’s. When Peter came to Mark’s house in Jerusalem, after he got out of prison, the very servant knew his voice, so that he must have been well known in the house. Therefore he was a friend of Mark’s. The coloring and notes seem to be derived from Peter. There is a sense of wonder and admiration which you find all through the book, very like Peter’s way of looking at things—1:27, 33, 45; 2:12; 5:42, and a great many others. But, still more interesting, Mark quotes the words, “Get thee behind me, Satan,” which were said to Peter’s shame, but he omits the preceding words said to his honor—“Thou art Peter. On this rock,” and so on. Peter had learned to be humble when he was telling Mark about it. Compare Mark 8:27-32 with Matthew’s account—16:13-33. Mark also omits the fine achievement of Peter—walking on the lake. When Peter was talking to Mark he never said anything about it. Compare 6:50 with Matthew’s account—14:28. And Mark alone records the two warnings given to Peter by the two cock-crowings, making his fall the more inexcusable.

See Mark 14:30; also the 68th and 72d verses. Peter did not write the book; we know that, because Peter's style is entirely different. None of the four gospels have the names of the writers attached to them. We have had to find all these things out; but Mark's gospel is obviously made up of notes from Peter's evangelistic addresses.—
Henry Drummond.

SPIRITUAL RENDITION OF THE LORD'S PRAYER

(Matthew 6:9-13)

*Our Father which art in heaven,
Our Father always present in Divine Mind,
Hallowed be thy name.
Wholeness and perfection is thy character.
Thy kingdom come. Thy will be done in earth, as it
is in heaven.*

Thy law be established. Thy directive power be manifest in the body, as it is in Divine Mind.

*Give us this day our daily bread.
Let the consciousness of Omnipresent Substance be
manifest outwardly.*

*And forgive us our debts, as we forgive our debtors.
Let exact justice only relieve us from the results of
our shortcomings. If we have not forgiven our fellow-men,
we cannot expect to be forgiven.*

*And lead us not into temptation, but deliver us from
evil:*

Let the power of thy Spirit be tempered to our ability, that we be not overcome in our mortal weakness:

*For thine is the kingdom, and the power, and the glory,
forever. Amen.*

Thy rule is established. Thy power is supreme. Thy intelligence lights the way. Always, always. So let it be.

Truth always repays with priceless gems, the brave hearts who suffer for her.—*Street.*

TEMPLE TALKS

CHARLES FILLMORE



NITY of purpose and effort is becoming widely recognized as the most potent means to attain any desired end. Labor is proving its power to dictate terms to capital through organized system in making its demands. Instead of many minds pulling in many directions, it speaks as one man, and says in plain words what it will do if its terms are not complied with. It is "a long pull, and a strong pull, and all pull together." Something has to move when this unity of will is set in motion.

But mortal wisdom is often resistant. The law of love is not observed. There is antagonism, combativeness, war. What turmoil will result in this battle royal between the organized forces of man-thought in the earth no one can tell. It is the battle of Gog and Magog, and will end only when the satanic or selfish thought is cast out of human consciousness. The push and the pull of these two forces is sure, for a time, to produce discord in the affairs of men. Those who are not organized against it will suffer—they will be ground between the millstones of material conditions unless they know how to rise above them.

But there is another organized thought force. It is based upon the ideas promulgated by Jesus Christ. It believes in love, reason, honesty, justice, unselfishness, non-resistance, and above all, in the guidance and wisdom and power of a Mind that is higher than that of the present race consciousness. This organized thought of spiritually minded men and women will, through the ideas planted in the race mind by Jesus Christ, make a unity with the Divine Mind, and establish right here in earth conditions of peace and harmony. It will not be accomplished by any outside deity.

but by inner forces acting through the souls of those dwelling in earth.

This unity of thought in Truth and Love has been slowly establishing itself in human consciousness for many years. It was revealed to me twenty years ago that a co-operative thought must be built up, and it was then inaugurated. It has gradually grown stronger each year. It is now a most powerful systematized daily thought force, and by experience we know that it is the nucleus of a thought co-operation that will do great good to the race, both individually and collectively. Over fifty thousand people now send out daily a single unified thought in the Silent Unity Society.

This alone is a great power in stirring to right action the minds of men everywhere, but it is backed by that higher mental Jerusalem, or Place of Peace, of which Jesus is the head. This is right now descending into the earth through the harmonious substance of the Mind, which we are holding in place.

We want the co-operation of all who believe in the principles taught by Jesus. These principles practiced lead up to the only true success possible to man. The beginning of this practice is in right thought. If you learn to think right, you will soon find yourself acting right.

The power of this co-operated thought proves itself in the life of whoever truly enters into it. By making it part of your daily thought to establish this Jesus Christ harmony in earth, you not only help all men, but you get a betterment of your own conditions. We do not mean by this that you will immediately get rich, or jump at once from years of invalidism to perfect health, but there will at once begin better conditions for you along all lines.

Every member of this Society, who has practiced the daily concentration, and has been true to the teaching, will testify of its efficacy. If you want to join a movement that is founded in Substance, and will surely bring large returns in the end, here it is.

Let your drawing be from within. If you have even

a slight glimmer of faith in Spirit-power, it will be fanned into a great flame by joining in thought with all those who are exercising as one mind this Divine faculty. There is no limit put upon our demands—"Ask what ye will in my name, and it shall be done unto you." Health, success, harmony, wisdom and power may be yours, if you will put your mind where the Mind of God can have access to it.

* * * *

"My brethren, be not many masters, knowing that we shall receive the greater condemnation."—James 3:1.

The revised version of this text is, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment."

The only way to read Scripture intelligently is to take into consideration the fact that each author wrote Truth as he perceived, and that his point of perception was always colored by the faculty dominant in mind. It is only the Christ-man who has all his faculties equally brought out and balanced, and we know so far of but one such man. All others have been but partially developed, and are consequently open to faults of thought and judgment. These Scripture writers looked at man through the eye of the prominent faculty of Mind which they were then expressing, and made it the basis of their conclusions. Notwithstanding they wrote largely through the inspiration of the Holy Spirit, even it could illuminate only those faculties which were established in mentality.

When we have found even a few of the faculties of mind and perceived their office and action, we have a key that will unlock many mysteries, both in Scripture and out of it. For instance, we discern Peter to be Faith, and with this as a guide, we can discipline our own faith so that it shall be abiding, and not fluctuate as did Peter's. Paul is a tremendous outpicturing of Ambition or Zeal; first active on the intellectual plane as champion of the law and the prophets, afterwards swift to carry out the freeing doctrine of the Christ consciousness.

Studying these characters in their various aspects we

perceive how every faculty acts for or against Truth, or in a limited or free way. This is the prime object of the Scriptures: that we may see ourselves outpictured and profit by the view.

James stands for Judgment, which carefully weighs both sides and draws the conclusion. The prevailing tendency of Judgment is toward Caution when it draws its conclusions from the effect side of existence. We discern this to predominate in the writings of James. He dealt with effects of the law more than with causes, and seeing that men got discord as well as harmony from handling the powers of Being, he let his Caution prevail; and Fear is therefore more prominent in his writings than Courage.

Because some who go forth to teach are not worthy, he warns us, "Be not many of you teachers." This is always the judgment of those in bondage to intellectual methods. They see the many necessary qualifications of the good teacher, and demand that all who assume the work shall come up to their standard. This standard has resulted in an army of religious teachers who are educated in the schools of men instead of the school of the Holy Spirit. Jesus did not demand a collegiate education of his disciples, but told them that they should be inspired of the Spirit, and those common, uneducated fishermen went forth and preached and taught, healed and wrote as never men have since. Yet they were not free of faults. They had their shortcomings and are open to criticism. James was afraid that there would be too many teachers who were not prepared.

So in this day we find people echoing his thought, and fearing that they are not good enough or well enough to speak these words of truth and life which are so freely being given to us. Had Peter, John and Andrew made this excuse they would not be known to us today as the worthy disciples of the great Master, but would have gone back to their fishing nets and been counted with the millions of other fishermen that have lived and died.

But we are to learn from this that the preparation for

doing the Jesus Christ work is not of men; that we are not to be deterred by mental or physical limitations, if we feel the stirring of the Spirit within.

Establish in mind the idea of what you want to bring forth and then work up to it. This is the method of God, and in this way all creation is made manifest. First the idea in mind, then the externalization of that idea in visibility.

Creation is always beginning and constantly going on. Whatever you have made you can unmake, and now is the very best and most opportune time to begin forming anew. Do not let anyone scare you off by telling you that you lack the accomplishments necessary to carry on the work you desire to do. If you have but one arm, one leg and one eye, and are sitting on the curb asking alms, preach with all your might the wholeness of Being and the opulence of God.

The very foundation of our Science is that the "image and likeness" in mind can be made manifest, and that the "God said" may go forth regardless of the "dark" and "void" condition of the "earth." We know that man was before he built houses to live in, and we also know that man is *I Am*, and it is the *I Am* that builds this body-house in which it lives.

So let us not be afraid that there will be too many teachers unprepared for the work, but let us rejoice that there are so many excellent ones who have come up, like the disciples, from the most humble conditions of life, and are making manifest the goodness and love and helping power of the Father in the face of the most discouraging environments of body and affairs. It is the overcoming of these apparent obstacles that makes us strong, so we are to bless them as "stepping stones to higher things."

* * * *

Being is *I Am*, and it creates states of consciousness by the power of its Word. All centers in Being that have the power to say *I Am* are by their Word creating states of consciousness. Man in this state of existence has established twelve states of consciousness, which have centers in his body. When the *I Am* is centered in the head, man

generates a world of forms; when centered at the heart, he generates Love; when centered at the pit of the stomach he generates Substance; when centered in the generative organs he generates Life. So on throughout the twelve. When these centers are all properly developed and work harmoniously, we have a man after the type of Jesus, but until they are developed one cannot say that there is any center which stands by itself supreme in Being. The heart center controls in the fully developed one, and upon its expression depends the bringing forth of all the others, but without the others it is incomplete. So instead of having two states of consciousness, objective and subjective, man in this phase of existence has twelve objective and twelve subjective—if he divides himself into an inner and an outer. Spiritual development is to blend these into one full orbed Man-Woman. The *I* of man has separated itself from its subjective states of consciousness and lives almost entirely on the surface of its being. To get back to his sub-consciousness man must let his *I Am* not only "listen" to the intelligence and power within, but he must also recognize and in a measure direct its working in his consciousness. This God-power and God-intelligence is everywhere, both within and without—we recognize it through the centers of consciousness within us.

Thus we see that there is but One Mind, and out of that arise states of consciousness innumerable. Every thought you express silently or aloud gives rise to a new state of consciousness. These all exist as emanations of your *I Am*; yet it forever remains just *I Am*. It may forget its own creative power and become subject to the states of consciousness which it has set up. This is where men in our realm are now lost in their own discordant thought emanations. It was these "lost" ones whom Jesus came to "seek and to save." It is through following the plan marked out for us in his life that we shall recover the garden of Eden within our own consciousness.

* * * *

Those only who have consciously entered the regener-

ation and are becoming acquainted in a specific way with the action of Spirit, soul and body, can understand the details of the movements and changes that are constantly going on in the subjective consciousness. It cannot be set forth as a system, except to those who have in a measure experienced the action of soul on body through the impulse of *I Am*, and sensed its effect in the various nerve centers. This is the second stage of regeneration. First the spirit, the mind, is regenerated, then sets in actual physical regeneration, in which every atom of the soul and body organism goes through a transformation. This is the corruptible putting on the incorruptible.

The Scriptures veil all this under names of towns, rivers, seas, and the movements and acts of men in connection therewith. The name of every person and thing in the Scriptures has an inner meaning, the clue to which may be found in any teacher's Bible under the head of "Names and Their Meaning." For instance, Bethlehem means "house of bread," and indicates the nerve center at the pit of the stomach, through which the universal Substance joins with the refined or spiritualized chemical products of the body substance, and through this center are gradually generated the elements that go to make up the electrical body of the Christ-man. "Jesus was born in Bethlehem of Judæa."

Cana means "place of reeds" (the larynx), and Galilee, "circuit, to whirl," or, as we say in modern terms, vibration. So we understand that the first miracle of Jesus (the *I Am*) in Cana of Galilee, turning water into wine, represents the change that goes on in the waters of life, or nerve fluids, as they are vibrated in speaking words. The waters of life are thus changed into wine, or elements of greater stimulating, life-giving power, than before they passed through the vibration of the voice. The whole organism may be invigorated and stimulated through the vibratory thrill of the voice. In connection with this is a still more interior meaning, the six water jars, etc., which indicates that when the six great nerve centers in the body are

purified, "after the manner of the purifying of the Jews," that the vibratory power of the voice will become so great that by the spoken word a vessel filled with spring water may be changed into wine. How this purification can be accomplished and the power acquired is also explained in symbolism in the Old Testament.

The subject is so vast and deep that even a faint hint is beyond expression in language. Study your own interior experiences and ask daily for guidance, and you will gradually be shown the great marvels of Spirit, soul and body. The Bible has veiled in its allegories and apparent historical records the beginning, unfoldment and destiny of man, but it can only be understood by taking into account the factors entering into, and the movements and interactions of three planes of consciousness—Spirit, soul, body. The body here referred to does not mean the flesh body as we behold it, but a body of very much more refined elements, of which the flesh body is as sediment, that must be purified by transmutation or regeneration. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John 3:5, 6.

* * * *

All the prophets said that Christ should be born in Judæa. A reference to the interpretation of scriptural names shows Judæa to mean "the praise of the Lord." This then is a key to the mental attitude in which this Christ consciousness shall be opened to us—while we are *praising the Lord*. Are you begging some distant God to give you the light, or are you *praising the light* in your very presence? One is praying for something which we have not; the other is praying as if we had "already received." Thus we see that praising and thanksgiving is the only key that will open the door for the Spirit to reveal itself in our consciousness.

"The Lord is my shepherd; I shall not want."

THE PANACEA OF THE AGES

FRANK N. RIALE



LOOK out for the panaceas of society, and the social cure-alls of the world!" This is the cry of the credulous everywhere, but it is the cry dead set against the great heartcry of humanity and the most heavenly message of the world.

The good news and the glad tidings of Jesus for mankind, as the Life-bringer and the Life-giver gave it, was, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. . . . and whosoever believeth on him should not perish, but be saved." A man must be as blind as the moles and the bats, who cannot see written across these words, in messages of the most holy heavenly light, the panacea of the ages for all the world.

How to get out of the letter of this matchless message, into the spirit of it which ever and everywhere maketh alive, is the consummation most devoutly to be wished. It is the greatest hunger of humanity and the greatest yearning of God for all.

The Spirit of life is in us all. What that Spirit of life is, has been flashed forth in human history in Jesus, whom more and more we love to call the Son of man and the Son of God. He is perfect man indeed. He is the flawless type of heaven's universal product as purposed for us all. He is what we are made to be, and have failed to be. We are what he is, save that we have been blighted and have failed to bring forth the perfect product. "His name is above every name the richest legacy of time to the ages." The wisest stagger to think that one shall ever come forth from the womb of time than he who is greater than the greatest of the greatest, and the best of the best. He is man *made*; the rest are at the best but man in the

making. He is not only the "manliest man that ever trod the globe," but he is the only man that makes us feel, as we look into his life, that he is indeed "perfect as the Father in heaven is perfect." Spots on the sun of the heaven there may be, but none dare say there are spots on the Son of Righteousness. The Spirit of life in him found its perfect expression as the "Spirit of God in the life of man." He was the Immanuel; he was the immaculate.

But what is all this to man as a creed maker as truly as a bread-winner and child of the Highest? Here is the heavenly holy *nexus*. *Whatever the Spirit of life was in Christ Jesus*, is what God has purposed it to be in every one of us. That is the only way we can ever find the world-words of John 3:16 the great panacea of the ages for all the earth. The Spirit of life, which is the Spirit of God, which was expressed with its flawless purpose in humanity in Jesus, was only thus expressed that we might believe ever and forever, that this is the Spirit of life of God working to will and to do of his good pleasure in every one of us. Jesus is the express image of the Father's glory as the Spirit of the divine life glows in humanity. He is the express image of the Father's purpose for every one of us. God is no respecter of persons in his holy purpose. It is the "will of God" that we be like Jesus. Ring it out forever, like the message of Peter the Hermit who rang out the words so all Europe rushed to the rescue of the empty tomb and ushered in the three centuries of the Crusades that followed it, "*God wills it! God wills it!*" May it be sounded forth with a thousandfold more emphasis, so all the world will hear it. *God wills that every child of creation become an express image of his full glory as shown forth in the heavenly splendor in Christ Jesus.*

How may this all come about? What will set the divine dynamic free that will transform us from sinners into the rarest saints? It is to believe that the Spirit of life which is in Christ Jesus, is the Spirit of life that is working to will and to do in us, and that wherever it carried Jesus, that same Spirit will carry us. Whatsoever is not of this

faith—full faith in this glorious panacea for humanity—is sin, and such a sin as will shut one out of the glorious kingdom of the light and life and love in which lived Jesus. From the high mountain peak of this glory look at the vast limits of this kingdom which is ours, and ours alone by faith to possess. Christ met sin at every point, and came off ever unvanquished. He touched life at every point that disease attacks us, and was not only himself immune, but showed his mighty triumphant power of being the only great physician of the race. He did more: he faced death and hell, and put them ever beneath his feet, and could join in the great song of triumph, "O death, where is thy sting? O grave, where is thy victory?" That is the boundary of the boundless kingdom. It is a kingdom of life, in which sin and sickness and death may "lay on," like Macduff, forever, but they will ever be vanquished in the conflict. That is the work of the Spirit of God as it was manifested in the type man, in Christ Jesus.

Now for the everlasting "therefore." The Spirit of life that was in Jesus is the same Spirit of life which is in us. It is the Spirit of the Father of the whole creation after whom we are named as his children, and it is the Spirit of life that is groaning to be to each of us what it was in the triumph life of Jesus. Wilt thou believe this? If thou wilt, thou shalt see the same mighty glory of God in thy life that thou beholdest in Jesus. Yea, more than all of this, thou shalt experience all this mighty life of liberty and love and power as did Jesus, and know that God is calling all men to stoop down and take of the river of his life which is flowing through humanity as it flowed forth in Jesus. "Flowing from the throne of God and the Lamb" is the vivid imagery of the rapturous words of God to us. *The Spirit of life!*

That is the foundation on which to build with our faith. The Spirit of life as it was fully and flawlessly expressed in Jesus, the express image of the Father's glorious race purpose; the Spirit of life that will carry any of us where it carried Jesus, if we only believe it. It is this faith

that alone will make this possible. It is not an ecstatic feeling. It is a simple, cold, scientific fact that we can formulate as clearly as any formula of our mathematics. For God so loved the world that he gave his Spirit of life to his only begotten Son without measure, that we may believe that the same Spirit of life in us will do for us what it did for him, if we will only believe that the triumphant life over sin and sickness and death, is God's purpose for us as much as it was for Jesus.

Jesus is the first fruit of the kingdom. He is the one that we are called into joint heirship with in his every inheritance. He is the one that we are to look to by faith, and believe that this is the glory goal that the Spirit of life is working toward, and that the glory will be realized if we only believe that this is God's simple, sole solvent of every difficulty of humanity, and his matchless panacea for the ages and the race. This Spirit of Jesus is standing at the very door of our innermost being, knocking for entrance. He will see that we ascend to this wonderful glory mount of the New Jerusalem, if we only simply assent to this as his sole will and purpose. It is by God's grace that this race glory has been prepared. It is by his grace that it has been declared in our humanity in the historic Jesus. It is by his grace only that the glorious transformation will take place in the heart of the believer.

Once I asked the sturdiest Scotchman what belief in Jesus meant. He said, "It was assent to God's plan for us as revealed in Jesus." It was thus a willingness on our part to have God do by the Spirit of life his part in the great redemption of the race. This is the only interpretation of the great words of John that will set our own being on fire with the flame of heaven, till it will burn out all the dross and bring us forth in the triumphant perfectness of Jesus. It is the whole gospel in a nutshell. It is the whole panacea of humanity in a word—in the word that is in harmony with all the world movements of the hour. It is the story of salvation told in the Spirit, and not the mere letter; and told in the words of Jesus in such a way that

the entrance of the words into the mind and heart verily giveth life, abundant, abounding and ever abiding life.

We simply assent to the fact that the Spirit of life is unfolding God's purpose within us and for us as in the perfect pattern life of Jesus; that this is the reign of heaven and God within us, and it makes a whole new heaven and earth all about us. Heaven is all around us, and all the earth seems no longer a desert drear, but the returned paradise. Every man is your brother—divine brother. He may be a lost brother, because he is still lost to the simple thing he is to believe that the heavenly dynamic may be set free in him, that will restore him to the race's long lost paradise. But he is your brother, and you feel the only thing worth living for is to tell those who know it not, the good news and glad tidings, that if they will only believe that sin and sickness and death and hell are as surely doomed and downed in their lives as they were in the life of Jesus, and that God is within them working to will and to do of this tremendous race redemptive and heaven triumph purpose. Ask them to thus believe and be willing to be led by the Spirit of life—the Spirit of the life of God, which is the sole secret of all our being and existence, and the very breath of the Almighty that gives existence to us. Ask them to be willing to believe that God is willing and able to do for them what he did in Jesus, and accept the fact as the thing that will be accomplished. Then there will be set free such a revelation of the ineffable glory in the heart of the believer, that he will know that he has passed from death unto life, and verily from the hell of the world to God's blessed abiding paradise.

Our purpose of life is to keep our rudder true to this blessed vision, and we shall find that we will sail its sea into that port which will be the haven of the heavenly—the land of Elysian fields as the ancients never dared to dream it. This is God's race plan. This is God's race purpose. His purpose for us is to accept his plan as the one he is willing and able to carry out, and that he may glorify himself in us by the working out of his Spirit of life. Then

we shall ever be like Jesus, lights of the world to make men see the one supreme thing all men were made to see, and be the salt of the earth to save men from the darkness and despair that ever attends all who make the limits of God's plans one hair's breadth less than that which was so completely shown us as the "sweet will of God" in Christ Jesus, our Lord.

One can blot out all the Bible, someone has said, and it would all be grown over again, if we kept the simple seed truth of the great words of the gospel panacea, as John in his gospel, 3:16 gives it. So one can ever more truly say that you can blot out all the wisdom of the sages of the ages; that you can blot out all the laws of all people, and all philosophies of all the wisest, and all the songs of the singers, and all the art of all the rapturous artists, and all the great inventions of the most ingeniously ingenious. All this one may do, if he only keep this one simple seed thought, that the untrammeled spirit of our lives is the Spirit of life as revealed in Jesus. He will thereby grow a new world, and a far truer world, than ever before. The Spirit of life which is in me is the Spirit of life of the Almighty. That great life is working to will and to do of God's own pleasure, which was shown to the world, so that men will always fall down in holy reverence before it, in the person and presence of Jesus. That same Spirit of life is God's Spirit of life in every child of the race, and by our very creation we are inheritors of it. All God asks us to do is to believe that he is willing and able to do for us all he did in his only begotten Son, and that he was sent into the world for no other purpose than that all men might believe this, and believe they might have the life of the Anointed in abounding abundance, and that sometime all will be caught up into this holy belief and so know most richly and experimentally the life of God as it was experienced in Jesus.

Someone has said that you must know more than your ancestors, or you will never know as much. One must believe more than all the church of Christendom has ever

believed, or he will never believe as much. God is calling his creation today, when all the world is so rapidly becoming one, into this unity of faith that will bring a most holy unity of life. Then will be brought about the saying that is written in the long, last prayer of Jesus, "That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Work out your own individual salvation with fear and trembling. God is within you, most surely making you perfect, as the Father in heaven is perfect.

Jesus was taken up by the tempter into an exceedingly high mountain and shown all the glory of the earth. But he knew that he was in a kingdom, and was to have a kingdom far more limitless than this. It was a kingdom in which sin and sickness, death and hell should be ever and forever cast out. Into this, a higher and holier mountain. God is taking us up and showing us all the glory of the spiritual kingdom—that is a paradise restored. It is a new heaven and a new earth. It is a new Jerusalem let down from above. It is away beyond all one ever can think or wish. All this new and true world will I give thee, says not the tempter, but the Great Redeemer, if thou wilt only believe that the Spirit of life, the Spirit of the whole life of heaven and earth, the Spirit of our Father, the Spirit that was so full and free in himself, will be the Spirit that shall lead all who will receive it into the glorious unfolding of the same triumphant life and gladness. Sin, sickness, death and hell are over forever in the life of the believer. We can and are to reckon ourselves forever dead to them all—as dead as was Jesus. This is the glad news for all mankind. It is so simple that the prattling child can catch the meaning of it, and will catch it, if the one who speaks it himself *only believes*.

This is not a fairy dream or a fiction or foolishness. This is the everlasting truth in Christ Jesus hid from the ages, revealed in Jesus, covered up and more or less ecclesiastically smothered by the Christian centuries, but now bursting forth in a new heavenly flame that is to light up

the whole world with the glory of the Lord, till all shall know it and live, from the least to the greatest. What all the law in all creation cannot do, in that it is weak through the flesh, God does do in those who, in loving fellowship, and in joint divine inheritance, walk with Jesus, led ever and only by the Spirit. This leads into the land of praise and power and plenty, and the everlasting fulfillment of the whole wide world's Messianic promise. This is the day of the Lord which is a thousand years in its millennial dawn, and eternal in its eternal brightness.

DIET AND REGENERATION

Diet forms an important part in the plan of mental and physical regeneration. There is an inner intelligence which takes the food we eat and builds and grows our bodies out of that substance. Then the character and strength of the mind is formed and developed and nourished and fed by the character of the thoughts we indulge in, and these thoughts register and express themselves in the body substance which is made up of the food stuffs we eat. So from our conscious minds we should feed our subconscious minds only pure thoughts, and those thoughts will act upon the body substance and express themselves in love, goodness, purity, health, harmony, strength, power, peace, joy and gladness. In other words, through the application of the knowledge of metaphysical laws we can "renew our youth like the eagle; we shall walk and not faint; we shall run and not be weary." But to accomplish this requires purpose, fidelity, persistence and unwavering faith. But the fruits are sweet and desirable. "By their fruits ye shall know them."—*H. T. Wiegel.*

The rewards of great living are not external things, withheld until the crowning hour of success arrives; they come by the way—in the consciousness of growing power and worth, of duties nobly met and work thoroughly done. Joy and peace are by the way.—*Hamilton W. Mabie.*

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

[Readers of UNITY have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

Introductory

NUNDERTAKING any interpretation of the Bible or of Biblical names, it is fundamental that we clearly understand one essential fact, namely, that we are dealing with inspired writings from the pen of ancient prophets who were mystics, and who therefore wrote in the imagery of allegory, that the searcher for Truth, who had the necessary spiritual vision, might through the symbology of the materialistic story read the spiritual message couched in intellectual terms.

The Bible has been called the history of One Man, and that man is thyself. The spiritual interpretation, then, is the application of the story to yourself. For it is not the story, as story, that is of value to the unfolding soul, but the spiritual lesson involved. Metaphysics translates everything into terms of ideas and consciousness. Therefore the spiritual idea is the essential thing to every man seeking spiritual growth. The story of Creation, then, while detailing the cosmic order for the evolution of a world, by the same story tells of the formation of the world within, by the same order. There is an exact correspondence of the world

without with the world within. Thus the world of our responsibilities may be studied from the symbolism of the world without, as told in the Biblical record. In dealing with Biblical names, our starting point must be the beginning of the story of man.

ADAM: (Heb. *Adamah*, ground, red ground.) This inherent meaning seems to tell us very clearly that Primordial Man, by an evolution of the ages, sprang from the ground by God's creative power—from the universal Mother, Earth. Hugh Miller tells us that the Six Days of Creation were geological ages. Paul says: "The first man is of the earth, earthy; the second man is the Lord from heaven." The first man was born from below; the second was "born from above." "That which is born of the flesh is flesh; that which is born of the Spirit is spirit." The first birth gave to man a material consciousness; the second birth gave him a spiritual consciousness, becoming a being of higher order—"born from above."

In metaphysics Adam refers to the principle of Intellect, with its external functioning, while Eve denotes that higher perception of spiritual wisdom called Intuition. With both these elements every soul is endowed.

EVE: (Heb. *Evvah*, living, alive, life.) Hence she is called, "The mother of all living."

In metaphysics Eve represents the Divine Feminine in us. This is the Universal Mother of ideas, which she conceives. If men will studiously listen to this Unerring Voice, this Divine Monitor, though Intellect incline him otherwise, he will never go wrong.

Intellect and Intuition should always be a wedded pair, so harmonious in agreement that this Unerring Councilor is always consulted by Intellect before its course is determined on.

CAIN: (Heb. *Kayids*, acquisition, a spear.) Primarily, the Material Sense, and consequently, acquisitiveness, even to merciless severity—the spear.

The lust for possessions is told in chapter 4, verse 7: "Unto thee it has a lust, and thou shalt rule over it."

With the cruel suppression of the spiritual, the material sense forfeits Edenic bliss, becoming a wanderer (dwells in Nod). But the material sense is not a thing in itself wrong; it is of divine origin, a thing of worth, not to be annihilated. "He who kills it out suffers vengeance sevenfold" (verse 15). When it is brought *Eastward*, where the Light of Truth shines upon it, it will receive a transfiguration in mind. For Cain "went East, and built a city"; that is, when the Light from the East is allowed to shine on material sense, material sense will become an illuminated consciousness, whose high value appears in its fruiting in "Enoch"—it is transfigured. Material sense separated from the spiritual is a murderer, but when illuminated by the Light of Truth, it develops one into an initiate (Enoch); showing, that we may, starting with the material consciousness, by the Light of Truth, ultimately attain to the highest Heavenly Order.

ABEL: (Heb. *Hebel*, breath, Spirit, fleeting.) Denotes the Spiritual Sense; which his calling also shows—"a keeper of sheep"; constantly occupied with shepherding his spiritual thoughts and ideas.

ENOCH: (Heb. *Hanoch* or *Chanoch*, initiated.) Enoch represents one who has passed from the material consciousness to the spiritual consciousness through meditation on spiritual things. The law of Mind requires that we abide in the spiritual; otherwise we may lose that high consciousness. Having freedom of will, we may choose to let our thoughts wander downward to the sensual life. In such event we shall bring forth a sensual consciousness, represented by "Irad."

IRAD or JARED: (Heb. *descending*, downward tending, negative.) This Sensual Consciousness, which is at first negative, afterwards grows into an aggressive, positive, combative state of mind.

MEHUJAEEL: (Heb. *God-combating*, fighting against God, resisting the Spirit.) This warfare is a "chemicalization" between carnal mind and the Spirit; which will ultimately work itself clear in the victory of the Spirit in a

spiritual awakening, where the "Man of God" appears to consciousness—the New Birth.

METHUSAEL: (Heb. *Man of God.*) Many a conversion has been preceded by this spiritual warfare between the Spirit and carnal mind, in which the Spirit prevails. This is the same soul experience represented by the wrestling of Jacob with the angel.

LAMECH: (Heb. *Lemech*, powerful, overthrower, wild-man, arrogance.) He has two wives, *Adah*—beauty, glory; and *Zillah*—shady, darkness.

These two subconscious elements may both appear in the conscious mind, by reason of failure to eliminate the Cain from consciousness; because we dally with sin, and fondly cherish it, and keep it alive in the conscious mind, while professing better things. When one is wedded to the carnal life and its propensities, he is dominated by the baser subconscious factor "Zillah." This is "Jezebel, that wicked woman," who will have her way and overthrow the "Man of God." This is the "sin against the Holy Ghost." It is like fighting the Spirit to the death; and what marvel this sin "hath never forgiveness." It strikes so deadly at the very heart of the soul, that its consequences are deadly.

He, who, in zeal for the spiritual, kills out the material sense in any bodily function, will suffer "sevenfold vengeance," but he who kills out the spiritual sense, reaps "vengeance seventy-sevenfold"—commits spiritual suicide. The murderer's murder-consciousness will ultimately destroy him; because he has "*slain a Man*"—the "Man of God" within—the Christ; and he alone is "*wounded*," he alone is "*hurt*."

This is the end of the allegoric story of Cain, considered as a type. This consciousness ultimates in death—spiritual darkness. We now return to the genealogy of the spiritual, Seth being the substituted type.

(*To be continued.*)

"The name of the Lord is a strong tower."

BIBLE LESSONS

BY CHARLES FILLMORE

LESSON 13, MARCH 30

REVIEW

(Read first twenty-seven chapters of Genesis.)

GOLDEN TEXT—*Our fathers trusted in thee; they trusted, and thou didst deliver them.*—Psa. 22:4.

All is mind, and all forms are pictures of ideas. By studying the picture we may get a concept of the idea which it represents. The statue of Liberty Enlightening the World, at the entrance of New York harbor, is a picture of an idea which nearly everybody understands. It was made by a man as an embodiment of his idea of American freedom and majesty. Divine Mind has ideas, and they become embodied through natural processes. The Hebrew Scriptures give a series of pictures representing these ideas.

The first day's creation in Genesis is "heaven," "earth," and "light." Heaven represents a spiritual standard, or law of order and harmony. Earth represents that law in process of manifestation. Light is the presiding wisdom.

The firmament in the midst of the waters is an idea of confidence or faith in the invisible. Waters represent the changing conditions, which are a necessary part of creation; but when faith establishes itself and separates that which is above (spiritual) from that which is below (material) the result is harmony, or heaven.

The dry land is the form idea, or substance, in which the seed of propagation or increase is implanted.

The lights in the firmament, one to rule the day and the other to rule the night, are ideas of intelligent (light) action in both the conscious and subconscious realms.

The abundant bringing forth of the waters is the

fecundity of the mind, which the great fishes symbolize. In order to bring forth great ideas the mind must realize its innate capacity to be very great.

After this idea of unlimited capacity comes the "image and likeness of God," Divine Man. Then follows the on-going of this Man Idea in its development. As Adam and Eve it is the innocent child of Nature just entering experience. As Cain and Abel it is developing the idea of self-preservation from the standpoint of personality. Noah is the thought of obedience and the safety that follows.

Abraham is a partially developed photograph of the faith idea, which is more fully brought out in Peter. Jacob is the accumulative idea in process of development under Divine guidance. The fact that it sometimes went wrong does not condemn it in the sight of the Infinite Good. When we are following the highest light we know, and doing our very best, we should never cry over our mistakes. Although Jacob did a number of tricky things in order to get ahead in the world, the Lord does not seem to have called him to account. So long as he was not conscious of his sins, they were not counted against him.

LESSON 1, APRIL 6

JACOB AND ESAU.—Gen. 27:15-23, 41-45.

15. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son;

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17. And she gave the savory food and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed.

21. And Isaac said unto Jacob, Come near, I pray thee, that

I may feel thee, my son, whether thou be my very son Esau or not.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discovered him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44. And tarry with him a few days, until thy brother's fury turn away.

45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send and fetch thee from thence: why should I be bereaved of you both in one day?

GOLDEN TEXT—Jehovah is a God of justice; blessed are all they that wait for him.—Isa. 30:18.

The development of man goes steadily forward. New phases of character are constantly being added and old ones toned down or eliminated. Isaac, the inner joyous life current, gradually builds up a body of great vitality, and also active mentality. These are represented as Jacob and Esau. They are twins, but Esau was slightly the older. Physical vigor comes first in this phase of development, but the mentality that accompanies it is a close second.

Rebekah, the mother-principle in which these two states of mind were gestated and are still growing, desires the mental to take precedence of the animal, so she suggests through her inner imagery to the dominant consciousness, Isaac, that his blessing shall fall upon Jacob. This seems a trick upon the blind old father, but it is an Oriental illustration of how we are moved by subjective states of consciousness, and, in our half blind understanding, accept them. The fact is, that the soul is constantly suggesting to us in dreams, visions and mental flashes. These sug-

gestions are not always to be followed. They may be for our highest good and they may not. Spiritual understanding must determine this.

Eating always represents mental affirmation. Isaac's desire for venison suggests an affirmation for swiftness, freedom—that unfettered range of expression that opens the way for character expansion. A blessing is an outpouring of the best that is in us upon some cherished ideal. When Isaac blessed Jacob, he gave to the mentality the dominant force of his character, and it was thereafter leader of all the faculties.

The threat of Esau against the life of Jacob represents that inward rebellion which we often feel when we change our modes of thought. To avoid a conflict the soul suggests that Jacob flee to her brother Laban at Haran. Laban means *white, shining, gentle*; and Haran, *mountainous country*. This clearly indicates that the attention shall be located in exalted states of mind, and united with spiritual intelligence and non-resistance. Jacob grew rapidly in understanding and possessions in the land of Laban, and the choice was a good one for the man developing to the full stature in Christ Jesus.

LESSON 2, APRIL 13

JACOB AT BETHEL.—Gen. 28:10-22.

10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it.

13. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, and Jehovah will be my God.

22. Then this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

GOLDEN TEXT—*I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

The faculties of man are developed in an orderly manner when the Divine Mind is looked to as the one and only guide. Man, however, does not always seek this inner Wisdom, and the result is a disorderly development. Jacob represents the faculty called the *understanding*, and Esau that called the *will*. Jacob means one who *supplants* or *directs*, and Esau means one who *acts*. In Divine order Jacob should be born first—we should think before we act—but we find that it is not the rule to reflect and then act, especially among people who are beginning their race journey.

In the immature consciousness the will is moved by desire. Appetite and passion are satisfied regardless of the higher law. Esau sold his birthright for a mess of pottage. But the soul, Rebekah, loves Jacob, the understanding, and through her connivance he receives the blessing, and takes precedence in the consciousness.

Then follows a fuller comprehension of God and na-

ture. Esau, the will, is a savage hunter, roaming through the consciousness in destructive animal desires, but when Jacob takes the ascendancy there is an entire change. Jacob "went toward Haran." Haran means a *high place*. That is, when we let our meditations (blessings) fall upon the *knowing* part of ourselves, we are thrown into a higher mental state.

The sun was set, but Jacob tarried there all night, and took one of the stones of that place and lay down to sleep, which means that at first we have no light on these subjects, the sun is set, but like Jacob, we are to tarry there in meditation through that darkness, or night, and in the subjective consciousness (dream) the messengers of God, or ideas of Truth, will come to us. The stone which Jacob put under his head signifies that the understanding was placing itself where it might unravel the meaning of matter and material conditions. The ladder which Jacob saw represents the step-by-step realization by which we assimilate the Divine ideas of Truth which come to us from the Lord, who stands at the upper end. The Lord promised the land to Jacob and his seed, and assured him of his presence and power. "Behold, I am with thee, and I will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee." "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not."

The Lord is right here in our midst. Understanding, when turned toward the omnipresent light of Spirit, opens its eyes to the astonishing fact that these seemingly material bodies and temporal surroundings conceal the immanent God. And Jacob said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." When Divine Wisdom reveals to us that our seemingly physical bodies are "none other but the house of God," we are at first afraid. It seems too awful to think that we have made this, the Father's house, "a den of thieves."

In the morning of this new understanding even these

temporal surroundings become holy in our sight. Like Jacob, we set up these common things, the stones upon which we slept in ignorance, and pour the oil of joy and gladness upon them. Then we name this place, this temple, our body and its affairs, *Bethel, the house of God.* "But the name of that city was Luz [separation] at the first." That which at first we conceived to be separate and apart from God, we find to be his very abode.

LESSON 3, APRIL 20

JACOB MEETING WITH ESAU.—Gen. 33:1-15.

(Read Genesis 32.)

1. And Jacob lifted up his eyes, and looked, and, behold, Esau was coming, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.
2. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.
3. And he himself passed over before them, and bowed himself to the ground seven times, until he came near to his brother.
4. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.
5. And he lifted up his eyes, and saw the women and the children; and said, Who are these with thee? And he said, The children whom God hath graciously given thy servant.
6. Then the handmaids came near, they and their children, and they bowed themselves.
7. And Leah also and her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.
8. And he said, What meanest thou by all this company which I met? And he said, To find favor in the sight of my lord.
9. And Esau said, I have enough, my brother; let that which thou hast be thine.
10. And Jacob said, Nay, I pray thee, if now I have found favor in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of God, and thou wast pleased with me.
11. Take, I pray thee, my gift that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.
12. And he said, Let us take our journey, and let us go, and I will go before thee.

13. And he said unto him, My lord knoweth that the children are tender, and that the flocks and herds with me have their young: and if they overdrive them one day, all the flocks will die.

14. Let my lord, I pray thee, pass over before his servant: and I will lead on gently, according to the pace of the cattle that are before me and according to the pace of the children, until I come unto my lord unto Seir.

15. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find favor in the sight of my lord.

GOLDEN TEXT—*Be ye kind one to another, tender hearted, forgiving each other, even as God also in Christ forgave you.*—Eph. 4:32.

Jacob, the mental-man, supplanted the physical-man, Esau, and has developed his possessions until he is rich. But the Divine Law is not fulfilled. A man cannot grow harmoniously unless he joins mind and body. A union is about to take place—Jacob sees this and prepares to meet his brother Esau. He gives up and sends over his ideas of possessions at the Jabbok-ford. The Hebrew meaning of this word is *evacuation or dissipation*. At every forward move in the ongoing of man, he gives up his present ideas that he may receive greater ones.

The crucial test comes when a man finds he has to give up his very self before he can go forward. Jacob sent over the ford everything he had and was left alone. Then he had to wrestle all night (mental darkness) with a presence he could not clearly discern, but could feel as a Power he must prevail with. This Power tests the strength of the soul at every point and finds the weak spots.

This angel threw Jacob's thigh out of joint. The thighs represent strength, in that they directly sustain the weight of the body. The weak thought in the Jacob consciousness was *fear*. When the soul has for a time lived above the body, and ignored its natural needs, there is a subconscious sense of injustice, and fear of results.

But Jacob was full of faith in the supremacy of the Spirit, and he would not give up until he had the assurance that the Presence he felt was God. His tenacity was re-

warded with the blessing he asked for, and a new name, Israel, meaning a *prince*, one who has power with both God and man, was given him.

"Jacob halted upon his thigh" (Gen. 32:31). The fear remained with him. He was afraid of the enmity of Esau and became servile and cringing in consequence. But there is nothing in the lesson to indicate that Esau had any enmity in his heart. He did not understand the meaning of all the presents the fearful Jacob prepared to appease his supposed anger, neither the oft repeated, "Let me only find grace in the eyes of my lord."

Esau means *the one who acts*. This actor, or body consciousness, is never the enemy of man, but always his obedient servant. Consequently there is never anything to fear from the animal propensities when they are united through the spiritual consciousness with Divine Mind.

"Permanent happiness must have for its basis that which is permanent. What is it that is permanent? I am, I am, I am! The enjoyment of true happiness consists in manifesting the real nature of the permanent—our real nature. Happiness based in Being, in ourselves, does not condemn what it does. Happy are we when we do not condemn ourselves for what we do, or anyone else for what he does. We all know what is right. Happy are we if we act accordingly. Happiness is wealth exempt from taxation. It is the fruit of that tree that bears twelve manner of fruits, and which ripens every month in the year.

"What we love makes us happy. The same is ours as it is the Father's. We may own the world if we love it. 'God so loved the world that he gave [made known] his only begotten Son that the world through him [through sonship] might be saved'—might know eternal salvation. If God could cease to love anything it would cease to be his. If we cease to love the world, or anything in it, it is no longer practically ours. Happy are they who know God as their life, substance, intelligence and power."



UNITY SOCIETY CORRESPONDENCE SCHOOL

INTRODUCTION

It is an inspiration to us to come in touch with the faithful, earnest students of our Correspondence School, and to watch their steady growth into spiritual understanding. Often the thought comes to us that if these students could be brought into closer association with one another, they would realize a fuller measure of spiritual power, because all who are spiritually awakened must grow collectively as well as individually. Just how to bring about an opportunity for association of the members of this school has not been clear, because they are scattered all over the world, and gatherings of any kind would be impracticable. We have considered the matter carefully, and have decided to devote space in UNITY each month to a department where our students may meet and talk over the things that are of interest to them in their study. This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in UNITY, and students are invited to send answers.

Most of the members of this school are overcomers, and anything pertaining to the overcoming life, whether it be a question or a short article or a demonstration, will be

welcome. Some who have finished the course, and some who have not, are busy teaching and healing. To these this department should be of special interest, and they can help make it of interest to others by giving accounts of their experiences in using the power of the Word.

In writing to this department please say whether you wish your name or initials to be used in connection with anything of yours that may be printed. We have thought that perhaps students would become better acquainted if names were given. But we leave this entirely to individual choice.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you with whatever word you may wish to give.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

A BIT OF HISTORY

The Unity Society Correspondence School began its work in April, 1909. For years requests had been coming in to the Society of Silent Unity for a course of instruction which could be taken by correspondence, but the demands of the work already in hand were such that we could not see our way clear to undertake any more. However, one day a letter came saying, "Please send me your first correspondence lesson in Truth." This was faith not to be denied, and we felt that the time had come to step out on our faith and give the Truth to the many who were calling for it. So we did not tell this friend that we had no lessons, nor even that we had decided to prepare some, but acted on faith, seeing the work already done. We at once made a typewritten copy of an enrollment card and mailed it to her to fill out. While it was traveling to New York and back, the first lesson was written, and by the time the card returned, the lesson was ready to send. An-

nouncement was at once put in UNITY that our Correspondence School was open, and immediately requests for enrollment began to come in—and only one lesson ready. But faith was back of it all, and the lessons were finished as needed, and the whole work fell easily and naturally into that Divine Order and system which characterizes God and all that he does.

The school has been blessed from the beginning, and is a demonstration of the faith that trusts "as seeing him who is invisible."

In the summer of 1912, six auxiliary lessons were added to the course, thus opening the doors to many who had thought the first course too difficult.

The twelve lessons of Part Two of the course are based on the first twelve chapters in Charles Fillmore's book, "Christian Healing." The six new lessons deal with subjects that lead up to the understanding of the twelve. We sometimes speak of them as preparatory, but in a truer sense they are auxiliary.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course

and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

PLAN FOR TEACHING

Some students write that they want to be healers, and ask how to attain healing power.

True healing is based upon understanding. Jesus stated the Law when he said, "Ye shall know the Truth, and the Truth shall make you free." There are so-called healers who bring about a temporary condition of health through magnetic vibrations, but this is not the permanent healing taught and demonstrated by Jesus.

The mind is the seat of all the errors that appear in the body, consequently, to lay the ax at the root of the tree, the patient must be set into right thought.

Every student of our Correspondence School, who has completed the course, is competent to do thorough healing, and should not hesitate to begin at once giving forth the Word of Truth, knowing that the Spirit will fulfill the Law.

We have special instructions for such students who wish to impart these lessons to classes or individuals. If you know but one person who is ready to take up the study, you should be willing to instruct him. "Let your light shine."

Write to us for full particulars of our plans for teachers.

FASTING

When you begin your work as a teacher, many people will come to you asking you to decide personal matters. If you are wise you will refuse to give any personal advice. Tell them the Truth, and point them to their Christ within for the Wisdom necessary to act in the Truth.

For instance, you may often be asked to tell others what they should do about fasting. You can give whatever you may have of the truth about this subject, but when

it comes to saying "Do thus or so," you come between some one and his indwelling Lord.

In this connection take into consideration the following points:

If you read carefully what Jesus has said concerning fasting, you will be impressed with the fact that it as a spiritual observance, like prayer, should be secret. "But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Boasting in connection with fasting has its reward, but it is of men and not of God. Whatever of spiritual benefit comes from fasting comes only when it is done secretly.

Then the motive should be weighed. If there is back of the fast an idea that it will be the means of healing, the motive is of a material character and the results, even when seemingly satisfactory, will not be permanent. The effect will be the same as follows when drugs or breathing exercises or some of the many other means of healing that are not purely spiritual, are employed.

After you understand something about how the subconscious works, especially in digestion, you can see that fasting, if practiced as a habit, would set up in the subconscious a condition of inaction in the stomach. It would get into the way of taking vacations on its own account, and refusing to work when you wanted to eat.

Fasting should be studied in the light of spiritual understanding. Lesson Five of Part Two on "Denials and Affirmations," gives the true idea of fasting.

Affirmation is eating or appropriating of Substance, whether in the form of what we call food or in the form of the Word. Denial is fasting or abstaining from. It may have nothing to do with food. If a man has sensual desires, he overcomes them by fasting and prayer—that is, he abstains from indulgence of sense and gives himself to the appropriation of Spirit in meditation and prayer. In

this way he overcomes the sense man and satisfies himself with the Substance of Spirit.

Another man may be the slave of appetite and given to gluttony. He would fast by abstaining from the things that the appetite demands, and through appropriating Substance in the prayer of affirmation he would demonstrate that he lives by the Word of God as well as by food. But when and how often and from what foods he should abstain, should all depend on his need as an overcomer. His attention should not be on the fast, but on the work of overcoming which is going on in him. If he separates the fast from the overcoming work and looks upon it as something of itself, he has placed himself in wrong relations with it, and no real benefit will be gained. It is the overcoming Spirit of Jesus Christ in man that does the cleansing, redeeming work. Nothing else should be given credit as a cleansing power.

The point here in question is of such great importance that every teacher should seek to be prepared to deal with it understandingly. Every individual should be taught that he has within him the Helper, the Great Overcomer, who should be his guide in applying all the Truth that he gains, from whatever source.

There is a truth back of fasting, but fasting itself has a far different meaning to the spiritual overcomer than it has to one who is not especially concerned with the demonstration of his spiritual perfection. The overcomer truly fasts whether he refrains from yielding to a temper that has in the past controlled him, or leaves off a meal which he does not need but which appetite calls for, or abstains from certain food or drink which he knows to be stimulating to the sense man.

Everyone who is seeking spiritual things should be willing to learn whatever he can. Truth is Omnipresent, and it is pressing in upon our consciousness from within, from without, from everywhere. But to know it and discern it when we come in touch with it requires that we have faith in and live in conscious union with the Spirit of Truth

who shall guide us into all Truth, and save us from every half truth or misapplied truth as well as from all error.

QUESTIONS

Students of the Correspondence School are invited to answer these questions. Send in your answer carefully prepared, written on typewriter or with pen and ink on one side of paper. Answer one or more as you feel led.

What is meant by the expression, "Through Jesus Christ"?

What did Jesus mean when he said, "Freely ye have received, freely give"? Did he have reference to the change that takes place in the realm of things or to the proper adjustment of ideas in the realm within; or to both?

What do you mean when you say, "The Truth"?

A DEMONSTRATION

The following is a practical demonstration made by a student who is carrying his understanding into all his affairs, and applying the Truth for the help of others as well as for himself:

"This morning I expected to do some professional work for one of my patients who I am soon to see intensely interested in the Truth. He came, but was unable to remain to have any work done, for he was claiming a severe cold. I gave him a Truth treatment, telling him about the Life in him and the freedom in movement of his muscles. He became very much interested and expressed a desire to know of the Truth. After leaving the office it was not a minute until he reappeared to tell me that the soreness had gone completely and instantly."—A. D. H.

I received my papers on Lesson One which you graded, and I thank you so much for the accompanying helpful letter of explanation, and for the very evident carefulness which had been used in the reading and marking. Having been a teacher myself, I realize and appreciate the

close and laborious thought necessary in a careful examination of such papers where it is so important to learn if the writer's thought is correct—where it means so much—even a truthful conception of life itself.—*G. H. S.*

The corrected answers to the first lesson in the Unity Correspondence School just received. I thank you for your kindly corrections which I see made my answers more complete.—*Mrs. E. B. P.*

I thank you more than I can tell for your corrections and suggestions on Lesson Four. They are very illuminating. My spiritual consciousness is awakening very much. Thank you for your help, and the Lord bless you and prosper you more and more.—*C. C. P.*

It is true that the most painstaking care and earnest thought are given to the grading of every paper that comes in, and we have often been pleased to feel the appreciation of this fact expressed in letters like the above.

In the December number of **UNITY** Fannie Shrenk's version of Lesson Two, Part Two, was printed. Recently we received a letter from which we quote as follows:

"Fannie Shrenk may claim the honor of being my spiritual godmother. I re-read her lesson in the December **UNITY** very carefully, because I felt it was a light by which I might see clearly. The night following I awakened and found myself free, and said, 'Well, I know now who I am.' I meant that I knew now my kinship to God. I am like a child that has found its father for the first time. There is joy, peace, rest, perfection, eternal life, and I am one with all of these. I am not considering 'Mattie' so much as I did before I knew myself in God."—*Mattie A.*

We print this by way of encouragement to all who have given out the Truth which the Spirit has made known to them. When you send the true Word, you cannot tell how far it will reach nor how many it will bless with its quickening power. "He that soweth bountifully shall reap bountifully."

HEALING

ARTHUR DUDLEY HALL

[*Lesson Two (Preparatory Course), Unity Society Correspondence School.*]

ANSWERS TO QUESTIONS

Question 1. What is the one way to health?

Answer. There is only one sure way to health, and this unfortunately is not taught in any of the medical schools, or others of professional character, but may be learned by those who carefully and sincerely study the doctrine as taught by Jesus Christ. This one way to health is the conscious knowledge of and obedience to the higher Law, or Principle, of one's being which was so clearly brought to the attention of men by Jesus Christ.

Question 2. Explain what is meant by the statement that there is no reality in disease.

Answer. Anything that is real never changes. These realities are invisible to the sense man, for God is the *only* reality, and God who is Spirit, Mind, Law, Love, Life, Power, Principle, Substance and Wisdom, is unchangeable. From these attributes all that comes into consciousness derive their being. Mind is the source of all that is. In the mind are created ideas which *must* come into expression. When these ideas are of hatred, vice, fault-finding, and in fact, any inharmonious condition, they manifest themselves in the appearance of disease (*dis-ease*). An inharmonious mentality is the cause of all appearance of disease. Disease is only an appearance, for it changes with surrounding conditions. Anything which changes is not real. It would be utterly impossible for us to cure disease if it were real; but since we can and do heal all diseases and see them change, we know absolutely that disease is nothing but an appearance, or in other words, nothing at all, so it need not be feared.

Question 3. What reason have we for believing in health as our birthright?

Answer. God is our Father, and we are created in the image and likeness of him. God is *I Am*, and absolutely perfect and whole. Since we are *I Am*, and just like our Father, we, too, are in truth perfectly whole. Because God's idea of man as his son is perfection, we have the right to assume that it is our birthright to claim health. We should think and believe wholly in health, for it is right that we express our true state of being as sons of God.

Question 4. If we are the offspring of God, why have we appeared unlike him?

Answer. All that appears comes from the mind. We should not forget that appearances are not the truth of our being. We appear so unlike our Father because we are often believing that there is reality in appearances and living accordingly. Because we allow our minds to form ideas of error, and allow ourselves to believe in more than one power, our manifestations of our ideas show forth in imperfection. Should we continually keep our ideas in harmony with the Divine Attributes, we would appear like our Father rather than otherwise. We sometimes lose sight of the truth that our every idea must find expression. When we forget that we are the offspring of God; that we are created in the image and likeness of Perfect Life; that all that our Father has is ours, and that whatever we may desire we may have, in fact have now, then we find ourselves in appearance different from God. Let us not forget that God is the source of our life. "As a man thinketh in his heart, so is he."

Question 5. What is forgiveness of sin?

Answer. Forgiveness of sin, or the remission of sin, is the driving out of consciousness all thoughts that are not of the realities, and absolutely denying that there is any power in error, or reality in appearances. The meaning of sin is "missing the mark." Perfection is the "mark." To forgive, therefore, anything which comes short of per-

fection, or drive it out of one's consciousness, is to forgive sin.

Question 6. What is repentance?

Answer. Repentance is the changing of the mind. In other words, it is turning directly around in the line of one's thinking. We repent of our sins by "the renewal of our minds." Indeed, repentance gives us a new mind, for our mind becomes wholly changed.

Question 7. How is the mind renewed?

Answer. The mind is renewed by simply driving out of consciousness the old ideas and replacing them with ideas of a different character. For instance, if one is expressing that which he does not desire, he may be sure that the idea in his mind is not harmonious with the Ideal. This being the case, it is necessary for him to take the error thought, deny it, and replace it with a true thought that is in harmony with the Good. All thoughts spring from the mind, of course. When all error thoughts have been denied, when absolutely no power is given that which is not real, when all thoughts are conforming to perfect life, perfect love, perfect wisdom, perfect substance, perfect power and all that is perfect, then we find that our minds have been renewed. In simple words, our minds are renewed by thinking true thoughts rather than thoughts of error.

Question 8. What is the relation of forgiveness to healing?

Answer. In all Jesus' healing forgiveness was prominent. He once told his patient that his sin was forgiven and that he should go and sin no more, else a worse thing come upon him. When one is forgiven he is healed. When we forgive ourselves and others for sins committed, then we become healed. The idea of forgiveness is to drive from the consciousness thoughts of sickness and imperfection, so that the truth which sets one free may be taken into consciousness and health and harmony realized. When we are healed we are forgiven, and when we are forgiven we

become healed. So we see that forgiveness and healing are one and the same.

Question 9. What place has prayer in the attainment of health?

Answer. Prayer is a praising and giving thanks for that which one already has received from God. We have health, for we have God, and God is health. Prayer is necessary in the attainment of health, simply that by giving thanks and praise for that which *now* is ours, we may become conscious of perfect health and strength, thus bringing it into perfect expression. Prayer, in this sense, would be an affirmation of the Truth of our Being. Constant affirmations through prayer will soon renew our minds so that we will be able to attain that which we desire.

Question 10. Is there any true foundation for the belief in flesh heredity? Explain.

Answer. There is absolutely no foundation for the belief in flesh heredity. I make this statement because God is Perfect Life and the source of all life. Man is created in the image and likeness of God, his Father, and is, therefore, the offspring of Perfect Life. Nothing but perfection can spring from that which is perfect. All appearances which do not express perfect life come from some error belief of one sort or another. The error belief of flesh heredity springs from the fact that man has for so long thought of *man* as the source of life, rather than the truth that God alone is the source of *all life*. Of course, when it is believed that man, who does not always express perfect life, is the source, and that from this source all things spring, then it is natural to believe in flesh heredity. However, it is not true, so we must renew our minds by holding to the truth that God (Perfect Life) is the source, and that man is the offspring of this Perfect One, consequently, man inherits perfect life which is eternal.

Question 11. Is it wise to continually watch for error? Why?

Answer. Error is the cause of all appearances which

do not measure up to perfection. Although we know that error is the foundation for all that is not good, yet it is not advisable to continually watch one's mentality for error. By so doing one would be continually holding before him thoughts of a negative character which do not accomplish. It would not be wise for one who was berrying to find all the poor berries and throw them away before he picked and put into his pail the good berries which are at hand. So it is with our minds. We must not look for all the error thoughts and destroy them before we think true thoughts. Our thoughts should continually be upon the good. If at any time an error thought presents itself, it should be denied any truth and power, and in this way be driven out of consciousness. In its place a true thought should be taken into consciousness. The idea is to drive all error thoughts away. This cannot be done satisfactorily if they are held continually in mind, even with the idea of destroying them. Keeping the eye single to good is the more profitable way of development.

Question 12. What is a treatment?

Answer. True prayer may be called a treatment. The steps in a treatment are the same as those of prayer. The consciousness and realization of the Omnipresent Omnipotence should be gained, then the Truth of Being of one's self or of the patient should be realized. When these are realized, then the Word of Truth which sets one free from bondage of any kind is spoken, and the patient is healed. This is what may be called a treatment. It makes no difference whether these words of Truth are spoken audibly to the individual or sent out through the thoughts, for Spirit knows no time nor space. All is the eternal now and the boundless here.

Question 13. In what respects does it differ from the old idea of prayer?

Answer. The old idea of prayer is that of praying to God who is somewhere outside of one's self, and supplicating or beseeching him for something which may or

may not be his desire to give. A treatment is the thanksgiving and praise to God who is within one's self, for that which he has already given to us. We know that God's plan for man is that he may express perfect life here and now, and not that God will sometime give us perfect life. We *now* have perfect, abundant life, and a treatment is speaking the words of Truth that will make us realize consciously that *perfect health is ours now*.

Question 14. Tell in your own way how you would treat another.

Answer. First of all, I must enter the Silence, where I will realize that I am one with God, my Father. Also, I must realize that the kingdom of heaven (harmony) now is within myself. I now affirm that because I am a child of God who is perfect in all ways, I am perfect in all my ways. Since I am perfect and whole, my expressions are exactly as my ideas in the Divine Mind. As I am God's child, I forgive any and all who have come short of perfection in anything; thus I am forgiven of my shortcomings by God. Words of Truth of Being, both for myself and patient, are meditated upon until they are realized. For instance, I am the living expression of Perfect Life and I *now, absolutely*, am whole and am set free from all bondage of error thought. I *now* realize the Omnipresence and Omnipotence of Good. In the name of Jesus Christ I command that the error belief be driven from the consciousness. The indwelling Christ is All in all, and I *now* claim that which I desire, through him. "I thank thee, Father, that thou hast heard me, and I know that thou hearest me always." I give thanks and praise for that which I have already received. I know that what I have received and now is mine, will manifest itself in me and in my affairs. I now know the Truth, and this "Truth shall set you free."

Question 15. Is it right to treat anyone who has not requested it?

Answer. Jesus almost always waited to be asked before he treated anyone. However, although we may not

actually treat anyone without their request or consent, either of themselves or some interested one, still we have the right to help them. Whenever we think of one, our thoughts must either be positive or negative. If we hold the person in a negative state of mind we do him no good, and possibly make it difficult for him to be set free from his bondage. It is always best to treat only upon request. If treatment is given against one's will, we are taking the right of the use of free-will from the patient. This is *not* permissible. It is the right of every individual to express his free-will in *all* things. One must also know whether it is "desire" or "free-will" which may be interfered with in giving unasked-for treatments.

Question 16. What is meant by holding one "in the Universal"?

Answer. Although we may not treat anyone except upon request, still if we think of anyone at all, we should think of him in the light of Truth. All our thoughts should be positive. By holding the truth thoughts about the patient we are not treating him, exactly, but we are holding him in what is known to us as the "Universal." That is, true thoughts as of the patient being perfectly well and strong, and expressing perfect, abundant life, would tend to hold the patient in the realm of oneness with the Universal—God—Good.

Question 17. Is it possible to heal all diseases? Why?

Answer. It is quite possible to heal all diseases. Since diseases are unreal, being the appearances only of a disordered mentality, this condition can be and is changed. *All appearances change with surrounding circumstances.* Because the mentality is able to be changed by holding true thoughts instead of error thoughts, these true thoughts absolutely do away with the error thought which is the cause of disease. When the cause of anything is removed, then the effect disappears. So, by doing away with the thought of disease, sickness, poverty, and all that is inhormo-

nious, these appearances no longer exist, and good alone remains.

Question 18. What is an "overcomer"?

Answer. Anyone who changes his views regarding the belief in error and unrealities and carries his new and changed ideas, which are now of good and the true, into his daily practice, may be called an "overcomer." "The joy of the overcomer is full."

Question 19. Is there a power of evil? Give reasons for your answer.

Answer. There is absolutely *no power of evil*? God—Good—is the only *power*. "I am the Alpha and the Omega, the beginning and the ending." In other words, Good is the beginning and the ending of all that is. God—Good—is the Omnipresent, Omnipotent Principle governing the entire universe. Men have been in the habit of seeing good *and* evil. They have not realized fully that evil comes from the imagination of their own minds. This seeming evil has no power other than that given it by man himself. Often because of fear, an appearance of evil has a great deal of *seeming* power.

Question 20. What is the difference between real, spiritual righteousness and mere morality?

Answer. All the attributes of God are real. That is, Love, Life, Wisdom, Power, Substance, and All-Good are *real* because they *do not change*. "God, All-Good, is all there *really* is." That which is real, or unchangeable, is *Truth*. "Truth is just the way that it is, regardless of opinions."

Spiritual righteousness is that which is right and true from the standpoint of Spirit. If anything or anyone is in harmony with the Divine Attributes, that is, if the ideas in mind contain the Divine Ideas of Life, Love, Wisdom, etc., it may be considered as being spiritually righteous.

Of course, all that is real or spiritually righteous is necessarily moral. Man's conception of righteousness often differs exceedingly from Spirit's conception of righteous-

ness. Mere morality is found in the idea having contained within itself those characteristics which come up to the standard of man's code of law or ethics.

That which is not right from man's narrow, limited point of view may be perfectly right and moral from the unlimited, true, and divine conception of one who is in spiritual consciousness.

THE DAWN OF PEACE

Put off, put off your mail, O kings,
And beat your brands to dust;
Your hands must learn a surer grasp,
Your hearts a better trust.

Oh, bend aback the lance's point,
And break the helmet bar;
A noise is in the morning wind,
But not the note of war.

Upon the grassy mountain paths
The glittering hosts increase—
They come! They come! How fair their feet!
They come who publish peace.

And victory, fair victory,
Our enemies are ours!
For all the clouds are clasped in light,
And all the earth with flowers.

Aye, still depressed and dim with dew!
But wait a little while,
And with the radiant deathless rose
The wilderness shall smile.

And every tender living thing
Shall feed by streams of rest;
Nor lamb shall from the flock be lost,
Nor nestling from the nest.

—John Ruskin.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

**SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.**

CLASS THOUGHT

March 20 to April 20, 1913

Held daily at 9 p. m.

I am lifted up by the Power, Mastery and Dominion of the Christ-Mind.

PROSPERITY THOUGHT

March 20 to April 20, 1913

Held daily at 12 m.

The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased.

I AM LIFTED UP BY
THE POWER, MASTERY
AND DOMINION OF THE
CHRIST-MIND.

THE PROSPERITY THOUGHT

The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased.

In compliance with a call from many of our members, who have found this noon thought a source of demonstration, we are republishing it for the second time.

One friend goes so far as to ask its continuance for six months, but this will depend upon its capacity to bring forth results.

The success this special thought is meeting comes through its vigorous application of the law of acknowledgment as taught and practiced by Jesus Christ, which, summed up is,

Pray, believing ye have already received, and ye shall have.

Man lays hold of the One Substance with his mind, through his understanding and faith.

True prosperity is established first in the consciousness of the everywhere-present, inexhaustible Substance of Spirit-Supply.

The fearless acknowledgment of this fact will scatter thoughts of lack and failure and make room for ideas of success and plenty.

Remember, ideas come first; everything is originally in Mind, and so when you boldly acknowledge that "*The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased.*" you have set into operation the executive law that shall bring these ideas into manifestation.

Through thanksgiving and praise, the Spirit of Prosperity and Plenty is magnified and increased.

According to the Law, it is as necessary to give as to receive, for giving opens the way for greater inflow of Substance. Our measure is meted out to us again, full, pressed down and running over.

Give cheerfully, gladly, unstintingly, knowing that back of you is the never failing Resource.

JESUS

EDNA L. CARTER



HE question is sometimes asked, "Did Jesus ever really live?" To one who has felt his presence and known his power, the consideration of such a question for even a moment, seems sacrilegious, and it is not taken up here as a matter of argument with any who want the testimony of this worldly historian or that, but as a word of assurance from the standpoint of spiritual understanding and experience, to those who are sometimes caused to stumble by doubts that have been sown in their minds.

The life of Jesus is not moonshine, myth or fable, but the most real, living, vital thing that has ever been in the world. His life is allegorical in the sense that it is symbolical of the experiences of all who come up out of sense consciousness into the knowledge of their Divine nature, but instead of this being grounds for denying his life among men, it is the most unanswerable proof that he did live and do the great work for the race that it is claimed he did.

He took on himself the likeness of the sinful Adam, and came into the darkness and ignorance of the Adam race prepared to demonstrate his power to overcome every sinful condition. His demonstration was made through his consciousness of his divinity. He knew himself to be the Son of God, and his oneness with the Father was his constant thought. He saw all men as children of God, however lost they might be to the understanding of their birthright, and he came to seek and to save every prodigal and bring them all back to the knowledge of God as Father. This is his planet and his race, because he bought it and redeemed it—"bought it with his own precious blood," as the church people say. And they are right, only the purchase and the purchase price mean so much more than they will allow.

Before the birth of Jesus, the angel said to Mary, "Thou shalt call his name Jesus, for he shall save his people from their sins." Just what he did to accomplish this salvation, and what his salvation accomplishes for man, are points over which there has been much controversy. Some have held that he died as other men have died, and that in some unknown and unknowable way he, by his death, satisfied the vengeance of God, who then allowed men to enter into a heaven after death, on the one condition that they believe on Jesus as their Savior.

That this is not the plan of salvation, the Scriptures clearly testify.

In the first place he did not die as other men, because he overcame death instead of allowing it to overcome him. His body did not know corruption, but was lifted up out of the grave in incorruption and incorruptibility. "The wages of sin is death." This is a statement of "the law of sin and death," or in other words the law of cause and effect. Jesus came to free men completely from sin, and all its results. It was necessary, therefore, that he demonstrate his power over sin even unto the overcoming of its last stage.

Death is not annihilation, but a state of inertia, negativity—"sleep." Jesus called it. In this negative state there is a breaking up and disintegration of consciousness to the extent that the body, soul and spirit are separated, and the body becomes corruption. All this is the effect of sin, and the salvation of Jesus delivers "to the uttermost," even from death.

The human race had become so fixed in the idea of sin that it was accepted as a matter of course, and death, following its cause so surely, came to be considered inevitable. The connection between the cause and the effect was lost sight of and, for this reason, the logic that Jesus' work of removing sin, removes death also, is not always seen.

So it was not to please an angry God that Jesus went through his experience in the grave, but to establish in the minds of men "the law of the Spirit of life in Christ Jesus,"

under which all might come and so be free from the old "law of sin and death." Instead of being saved in a heaven after death, they are saved *from* death and shown how to enter into heaven here and now. "The kingdom of God is within you."

To have faith in Jesus as Savior is to believe and understand that he did come and bring a full salvation, which salvation is a complete redemption or purchase from sin, sickness, poverty, death and everything that in any way causes man inharmony and unhappiness.

The blood which saves is his *life*. "I am come that they might have life, and that they might have it more abundantly." He brought into the world, and gave to men, his perfect consciousness of limitless spiritual life, and in this consciousness men are saved. But they must believe, because without understanding and without faith in life as their right through Christ Jesus, they fail to make it part of their consciousness, and do not therefore demonstrate life. With better understanding of and increased faith in the mission of Jesus, the proof of his actual ministry here on earth becomes established. He has never gone away, but is ever here, fulfilling his promises to overcomers in every age.

The spirit of anti-Christ has tried to put Jesus out of the race, but it has not succeeded and never can. This spirit of opposition comes in many forms, some of them very subtle, so every overcomer should be well grounded in his faith and understanding of Jesus as his Savior. One of the subtle methods of eliminating Jesus is to deny his name, to refuse to sing songs in which his name occurs, or in any way to give him credit as the Redeemer. The excuse for this denial is that "we should not worship his personality." Of course not. But Jesus was not personality. He was the Son of God. If the Father honored his name and promises still to honor it, men should do no less. "At the name of Jesus every knee shall bow and every tongue confess that Jesus is Lord to the glory of God." "There is no other name under heaven given among men, whereby we

must be saved." If any see Jesus as personality, that personality is in their own minds, and the remedy is to get it out of their minds instead of trying to wipe Jesus out of existence. He was God, first, last, and all the time, is now and ever shall be, and to him be praise evermore, world without end. "Whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea."

That it is anti-Christ who denies Jesus is shown by the fact that with the denial of him, there is generally perfect willingness to admit that Paul, and others mentioned in connection with the life of Jesus, actually lived. This is so inconsistent that it seems strange it is not oftener seen. Then, too, it is allowed that all the apostles should have due credit for the work they did for the world; if they, why not Jesus? Those who make the denial of Jesus expect honor and reward for all they do, and are usually not afraid their personality will receive undue credit. Why all this fear about Jesus? The answer is, the spirit of anti-Christ—that manifestation of carnal mind in men which leads them to rebel against God and to reject his Word, the Word which was "made flesh and dwelt among us." This error, like all evil, has no place in Being, but is an unreal, temporary condition which shall pass away as the light of Truth shines into the darkened consciousness of man and restores him to love and obedience to the Father.

No one can hope for the realization and reward of Jesus, the glorified, who denies Jesus, the crucified, or Jesus, the Redeemer, at any stage of his work for the world. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

There is but one way into the kingdom of heaven, and that is through the recognition of the Lord Jesus Christ as the door. In him, and through a recognition of his Omnipresence and power, everything necessary to be known will be revealed to the seeker. Whoever concentrates all his efforts and thoughts upon this Christ Jesus within us, will be ultimately successful in all he undertakes. This is revealed to us clearer and clearer as we get deeper into the realm of mind and observe its workings. This being true, how necessary it is that we all stand by the one doctrine and concentrate our thoughts upon the One Way. The time is at hand when a clarification of thought will take place among Truth Seekers—some will follow after the vague and indefinite, but the unselfish will follow the Master. We have chosen the Master, and ask the co-operation of everyone who is of like mind. If but ten of us are found faithful to the One Way, we shall make a center of light and life that will never go out, nor lose its luster.

* * * *

More emphasis should be placed on the fact that the command, "Let not man put asunder," is spoken of those "whom God hath joined." God is love, and a man and woman who are not united in love are not united in God.

It is the worst kind of sacrilege for a man and woman to be bound and compelled to live together when they have nothing in common and have no love for each other. They sin against their bodies and against their souls. If they have made a mistake and allowed man to join them, shall they suffer for it all their lives and be denied the companionship which every human heart craves?

The church falls far short of its duty when it tries to compel people to live together in legalized sin, thus setting up the law of man above the law of God. The law of

God is written in the heart, and where there is repulsion the heart is speaking. Let it be heard.

There are of course cases where men and women, truly joined, do not get along harmoniously. This is from a lack of adjustment, and such couples should earnestly strive to give up all selfishness and stubbornness and learn to live together in peace. No hard and fast rules of society or church can be laid down in the matter of the relationship between two who have been married. The law of the state or the law of the church cannot take the place of the law of God which works from within the man and the woman. Let men beware how they trifle with the law of God, either in putting asunder those whom God hath joined, or in binding together and refusing to set free those who are joined by man, through civil or ecclesiastical law.

* * * *

The difference between individuality and personality is the difference between the universal and the particular; the abstract and the relative; that which is all, and that which is a part; that which comprehends itself as the source of all thought, and the separate thinker. Personality affirms possession and separation, while individuality knows that all things belong to the universal, and that there can be neither apartness nor separation.

* * * *

There are many phases of consciousness, and the gratification of sensation in the sex relation belongs to the personal phase. May it not be that God is calling you through your experiences into the beautiful possibilities of life that transcend the personal, even the spiritual or Christ consciousness, where the life-forces, instead of being exhausted in sensation, are conserved and taken up through the energies of the system to rebuild the body, preserving it in health and strength and power and beauty, instead of making it receptive to sickness through depleted vitality?

* * * *

The "Word" by which all things were and are made is Principle in activity. The Word is the expression (Son) of God, the Lord God which is the image and likeness of

God involved in his creation. To evolve the image and likeness of God is the work of man. For this purpose he was given dominion. The tiny seed does not unfold in and of itself alone. It depends upon the Life Power and Energy of the invisible everywhere, to help the inner life-desire to express itself, and in response to this quickening, drawing Presence, it awakens to new life and begins to express its inherent possibilities under the Law of the Spirit of Life. So with man. The inherent possibilities of Sonship, all that God is, is enfolded within the ego, the individuality of man. But like the germ in the tiny seed, the life-desire *must respond* to the quickening power of Spirit.

Here is where man's free-will and responsibility begin. When he hears the call of Spirit—the inner life, God, calling for expression, he must respond and co-operate to bring into manifestation that which he really is, the perfect idea of God. God has transmitted the power of dominion to his Son, and he uses this power through his word, but he must have the constant inspiration of the Spirit, the invisible all-energy, Life-Presence, expressing through him, or like the plant with its life-giving environment withdrawn, he falls short of expression, droops, dies. This makes it plain that everything is gained by believing, and everything is lost by not believing.

Belief depends upon understanding, and this determines the plane of consciousness on which one expresses. Individual concepts of God change as the consciousness unfolds into higher planes. On the lower plane of consciousness man uses his power of dominion in the realm of appearances, not knowing the law of manifestation, nor hearing the voice of the Lord God from within, for his attention is wholly given to the delusion (lie) of the apparent world. It is this delusion, this giving of conscious thought to the realm of appearances, that comes between one and his Maker. It is nothing in itself, but if one puts the power of his God-given possibilities into it, it becomes everything to him until he sees the delusion, and changes his conscious thought, and the direction of his power.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17, 18.

"In all thy ways acknowledge him, and he shall direct thy paths."

To acknowledge Him is to recognize that it is he through whom all enduring good comes to us. All our good is all ready for us, waiting until we bring it into manifestation.

To acknowledge with praise and prayer the Giver of all good helps to bring it into expression, for praise and acknowledgment make that which we praise real. Jesus taught the lesson of acknowledging God when he said, "Father, I thank thee that thou hast heard me." To acknowledge God is to express gratitude, and true gratitude is a scientific law of health. It has been proved that when one is glad to get food of which he is very fond, that before the food is even tasted, digestive juice in the stomach begins to flow in real appreciation or gratitude.

We know that if we neglect to acknowledge little kindnesses of our friends that we grow ungrateful, and that when we are prompt to show our appreciation we have a feeling of being just.

The very nature of God shows us that it is for our own good that we are to acknowledge him, so if we give thanks to God, thinking that our praise in any way adds to him or makes him better to us, we must let go of that idea.

Our text reads, "Acknowledge him in *all* thy ways, and he shall direct thy paths." So if we acknowledge with thanksgiving the goodness of God as life, strength, power, knowledge—in all ways, all our paths shall be directed and all will surely lead to perfect health.

The following extracts from letters written to the Society of Silent Unity show the gratitude with which many acknowledge God:

Sheldon, Ia.—Less than three months ago, after losing the sight of several years to regain health and strength and happiness, the best that medical science could offer, I was face to face with the sentence of death; was told to adjust my worldly affairs without delay, as 1913 would find my name among the "has beens." As has been the case with thousands of others in these later days when all material means failed, I proved that "man's extremity is God's opportunity" by discarding all material things and looking to the Spirit, with the result that I was healed. All the incurable symptoms have disappeared from my consciousness, likewise from my body. In another age this would have been widely labeled "miracle." Today, thanks to the Truth, my experience is but one of thousands testifying to the false race beliefs and the Truth of Being. In a depth of love and gratitude, measureable only by those similarly chastened and quickened, I offer myself a living testimonial that "he who runs may read," and some fellow sufferer may heed the word in time.—*F. M. S.*

Elmhurst, Ill.—You may discontinue treatments for our son, as he is well. The doctor says he can do most any kind of work, as his lungs are well and also the dropsy is entirely gone.—*Mrs. M. C. S.*

Newport, Ky.—About two and a half months ago I asked for health treatments for myself and husband. I am sure I have been much benefited, and am very grateful to you. For many winters I have coughed all winter, till this winter, and now I am entirely cured.—*Mrs. A. G.*

Westcliffe, Colo.—Several months ago I wrote and asked for treatments for health for H. R., who had curvature of the spine so badly that the doctors said he had but a short time to live. He began to improve immediately, and can walk about and is almost straight and free from pain.—*Mrs. J. E. G.*

Natchez, Miss.—I am learning more and more each day of my relation with God. One month ago I wrote you, asking treatments for health; that same day I was almost ready to give up all hope. Little did I think such a bright world was in store for me. I have withdrawn from the world of error and sickness and sin. I am getting still and knowing that I am God in my true being. I can even see how I may reach the place of doing good things—not my personality, but the Christ within. I am abiding in the secret place of the Most High. Only those who have put off the carnal mind can understand how this change was brought about. Sometimes I would be disturbed and confused; but I would get still and speak peace, and the wave of error thought would be still. I have great peace

now, and when I am in silence and get still, I feel as if I am attached to an electric battery. I know this is new life entering into my body.—*W. E. H.*

Chicago, Ill.—I can tell easily that you are speaking the word for me, for I feel several times a day a spiritual uplift. The curing of my eyes is wonderful. They are strong, steady and perfectly normal, and I used no medicine upon them.—*M. M.*

Glendale, Cal.—I wrote you two weeks ago about my husband being so much worse with the asthma. I am glad to say now that he is very much better and has not taken any medicine for a long time, and will not take any more. He says that he has so much more breath than usual.—*Mrs. H. L. P.*

Joliet, Ill.—My eyes are surely growing into a state of health, and I am daily working for the realization of God Presence, and can see the gain as I look back.—*M. A. T.*

Waukegan, Ill.—I thank you for the good words of healing and uplift. My husband's knee is much better, and mother's eyes are also much improved. You need not continue treatments.—*A. M. M.*

Monteagle, Tenn.—I am surely and truly better since your letter came. I have had a more peaceful mental atmosphere.—*E. M.*

Readville, Mass.—I received your kind letter and have followed the advice therein to the best of my knowledge. The pain in the arms is leaving me, and the growth is getting smaller; my general health has much improved.—*Mrs. H. B. H.*

Cincinnati, Ohio—It has been a long time since you have heard from me, but as my health has improved so very much, I have been able to take up again my home duties, and therefore I have been a very busy woman.—*N. S.*

Fulton, N. Y.—I cannot begin to tell you what your help has done for me, and each day finds some new Truth learned. I do not know how I lived before, and the feeling comes to me so forcibly that I must help every one I can.—*A. R.*

Rockford, Essex, Eng.—I am truly grateful to you for your prayers for the welfare and healing of myself and dear husband, and give thanks to our Father for quickening me with his Holy Spirit.—*J. M.*

Santa Barbara, Cal.—The light of Divine Love is shining upon me more every day, and my heart is full of grateful love for what Unity has done for me in bringing me closer in touch with God.—*Z. O.*

Newton, Kan.—Again I have the joy and satisfaction of telling you of my increase along spiritual lines. It is more clear to me every day that I am one with God, and I can now see God in my flesh and feel him there. I do my best to see God in my everyday affairs too, and succeed.—*G. A. M.*

San Bruno, Cal.—I am writing to tell you that you may discontinue treatments for my husband, as he is perfectly well and has gone to work. I am sending this love offering—the contents of my bank.—*Mrs. E. E. P.*

Northampton, Mass.—Almost immediately after I sent my letter to you, requesting help for my mother who had been suffering for several days from a violent attack of gall stones, she began to improve, and her fever and other alarming symptoms gradually left her.—*E. R.*

Jamaica Plains, Mass.—I thank you for the help you gave me. I was suffering with my side, and just two days after writing you the trouble was all gone.—*I. C. S.*

Chicago, Ill.—I thank you for treating me—the results are wonderful. In three weeks the ringing in my ears was entirely gone, and my hearing is now almost perfect.—*M. M.*

Omaha, Neb.—Last night I telegraphed you for treatments for one whose life was despaired of, after an operation. She also had pneumonia. She seems now to be wholly out of danger.—*A. M. B.*

Springfield, Vt.—A short time ago I wrote, asking you to send healing and strengthening thoughts for my father who had just undergone a serious operation. The specialists are filled with wonder, for within three weeks he was perfectly healed, and is gaining nicely in strength.—*A. L.*

Haddan, Conn.—My head is better; the dizzy spells do not trouble me now.—*A. A. D.*

PROSPERITY

Los Angeles, Cal.—About a month ago I wrote you for health and prosperity treatments. I have been greatly helped in all my affairs, and I am stronger and happier than I ever was before. The Lord has wonderfully blessed me and my heart goes out in love and thanksgiving to you.—*Miss L. K.*

Morris, Ill.—I thank you very much for your prayers in my behalf. Prosperity has come to me in such a way that I feel rich, not merely in money matters, but rich towards God—in knowing that he is my Father, and ready and willing to supply all my needs.—*Mrs. T. E. G.*

Douglass, Ariz.—You may discontinue treatments for me for prosperity. Your prayers were of great benefit to me and mine. Thank you. I feel so grateful to the Giver of all good.—*A. S. G.*

Los Angeles, Cal.—Inclosed please find love-offering. The claim seemed hard to sell, but after asking your help, I disposed of it in two weeks at a price large enough to carry out my plans.—*Miss M. B.*

New York, N. Y.—One month ago I wrote you, asking for

prosperity treatments. I am able to tell you that my husband received a good position even before my letter could have reached you.—*L. D. G.*

Wheeling, W. Va.—I wrote you about two weeks ago from St. Louis, Mo., asking you to assist me in getting a position in some wheel foundry. I have been helped in getting the position.—*A. S. D.*

Los Angeles, Cal.—I wrote you to help me in prosperity, and now I have a good position.—*Mrs. J. P.*

Alamogorda, N. M.—You have and are still helping me. My stepfather, instead of losing his job as he had been notified, has signed a contract with the firm. We have paid \$175 on a debt of \$225 owed at the bank, and before I wrote you we did not know when it could be paid. I have two brothers in college. We did not know how they could finish the spring term, but a way has opened up for them. I thank the Absolute daily for the many blessings.—*I. O. L.*

Oklahoma City, Okla.—It is truly wonderful the peace and satisfaction that comes from the realization of ever-present help being always at hand. How different it makes the person and the world seem! Three years ago I was almost ready to give up, but since I have been studying Unity, all is changing to beautiful health, happiness and prosperity—*A. A. J.*

Cleveland, Ohio—I asked for prosperity treatments when I subscribed for UNITY, and I have prospered in a general way abundantly.—*A. L. Z.*

Brooklyn, N. Y.—Inclosed please find check for two dollars from my prosperity bank. I wish to tell you of the great benefit it has been to me and my son in our affairs. My son has a new position and his health is much improved.—*M. E. C.*

Pulaski, Va.—My business last month was better than any month, and the year's business was indeed good. God blessed us wonderfully at our three places of business in this state.—*B. C. T.*

Muskegon, Mich.—It is now a month since I received your kind, helpful letter of instructions for the prosperity treatment. I thank you for the peace and rest that have come to me by using them. My mind was in such a state of unrest over material prospects that I could not sleep. This wonderful peace and joy is surely coming to stay with me from knowing of the kingdom within me and the indwelling Spirit. Everything promises well for us now.—*G. W. N.*

Chicago, Ill.—I came to you two years ago, and you quickly responded to my call for help, for which I thank you. My own has come to me in most unexpected ways.—*Mrs. M. D. K.*

Seattle, Wash.—The prosperity treatments you have been giving our family have worked wondrously in opening my eyes to see the blessings of God all around us.—*Mrs. S. L. D.*

Portland, Ore.—I wrote you to help me secure a position, and before the letter reached you, I was able to secure a good one. I thank you for showing myself and wife the Truth.—*C. C. H.*

FREEDOM

Houston Heights, Texas—I wrote asking for treatments for W. H., for the liquor habit. I had asked before this time. With a grateful heart, I hear he is not drinking and has secured a good position.—*A. H. H.*

Pittsburg, Kan.—I write to thank you for the benefit I have received from your spiritual ministries in health and in overcoming the drink habit. A few days after receiving your letter, I took my last drink. I have had no desire for it since, and I feel a lasting benefit.—*N. P. S.*

Pittsburg, Kan.—I want to thank you and the Heavenly Father for my brother's healing. He is not only healed from drink, but he reads and studies the Word of Truth daily.—*Mrs. E. C. S.*

Bloomfield, Mo.—I must write and tell you that my son has never touched whiskey since I wrote to you, and that he is doing well now.—*Mrs. M. A. R.*

Fresno, Cal.—A month ago I wrote you, asking treatments for the liquor habit. I am happy to say tonight that I am freed from this evil.—*W. C. H.*

Maxville, Fla.—Mr. H. has quit using tobacco. Since you have been treating him, he has no more desire for it.—*Mrs. W. M. H.*

Kansas City, Mo.—Mr. S. has received his position back, and has no desire for liquor since I wrote you for help.—*A. F. S.*

San Antonio, Texas—A year ago I wrote and asked you to treat my son for smoking and general depression. During the year he has changed wonderfully; he has given up smoking and is bright and cheerful.—*A. S. A.*

Sydney, Cape Breton, Can.—It is with a heart full of gratitude that I try to let you know of the beautiful change that has come over my husband the past ten days, after the demons had almost mastered him in his yielding to drink for a day. He was to all appearances crazed, but in coming out of it he turned and prayed and is reading the Bible.—*Mrs. T. A. R.*

Venton, Cal.—I asked you to treat my husband for skin disease, drink habit and spiritual uplift, and am thankful to say that he is much better in every way. The saloon keeper for whom I asked you to pray, has expressed his desire to get into some other business.—*Mrs. A. N.*

Oklahoma City, Okla.—Before Christmas I wrote, asking for treatments for my husband for drinking. I am happy to say he has not drank any since, and I am thankful to you.—*Mrs. M. C.*

NOTES FROM THE FIELD**JENNIE H. CROFT**

Mrs. Ida Mansfield-Wilson, of the Rock Ridge Truth Center, Oakland, California, is one of the most capable as well as energetic workers for Truth. At present she is keeping three Centers going: the Rock Ridge, the Berkeley Center and one in Fruitvale. In the two latter she is the Sunday speaker only. Mrs. Wilson's latest undertaking is the training of a class of professional nurses who are carrying the Christ method of healing into their cases. This class is at her home Center, the Rock Ridge, Oakland. She is thoroughly consecrated to the work, and her sweetness of character and gracious manner wins many a one to the higher life.

Rev. Ruth B. Ridges has been giving a series of lectures in Star King Hall, Oakland, and also in Berkeley, California.

A New Thought Center has been opened in Oakland, California, by Mrs. Jessie Juliet Knox, who for some time conducted a Center in San Jose. Mrs. Knox has added a circulating library to the other departments of this Center. She also holds healing meetings and study classes daily. The location is at 35 Randwick Avenue. UNITY decrees success for Mrs. Knox.

Miss Edith A. Martin, New York City, announces the opening of her work in Practical Christianity at 847 Tenth Avenue. Hours for consultation and healing: Monday, Wednesday and Friday from 11 to 2; practical talks, Tuesday and Thursday at 3:30. Miss Martin may be seen at her home, 155 West 84th Street, Mondays, Wednesdays and Fridays, from 3 to 5. Home phone, Schuyler 4170.

Mrs. Sarah A. Sherman, 168 Ferry Street, Malden, Mass., invites UNITY friends in Everett and Malden to meet with a few earnest souls, who gather together at her home every Monday afternoon from 2 to 4 o'clock, for spiritual benefit. The life of Jesus Christ furnishes the topics for each meeting.

An interesting letter from Mrs. Elizabeth Whiteside, Tacoma, Wash., tells us of the organization of a Unity Truth Center in that city. About fifty people met and formed this Center. Mrs. Whiteside has done a quiet, loving work for three years, accomplishing much good, and now the results of her labors are manifest and she has been chosen as the leader of the new organization, with Mrs.

Hattie Cleveland, secretary. The service of the Center is given upon the love-offering plan. Meetings are held every Wednesday afternoon at 2:30 o'clock, in Maccabee Hall, 1109½ C Street. Mrs. Whiteside also gives the ministry of healing at her home, The Avalon, apartment Q; phone Main 6938.

An all day conference in the interest of the spread of the New Thought in New England will be held on April third in Hannum Hall, Y. W. C. A. Bldg., Central Sq., Cambridge, Mass. By invitation of the Cambridge New Thought Center through its president, Mrs. Lucy C. Harriman, the sessions will be under the auspices of the New England Federation of New Thought Centers, a society formed three years ago for the purpose of mutual helpfulness and co-operation among the different New Thought societies in New England.

The headquarters of Divine Science in New York City are now located in Carnegie Hall, Suite 1, Seventh Avenue and Fifty-sixth Street. The lecture room is on the main floor, where services are held Sunday evenings at eight o'clock, and lectures and talks given on Thursday evenings at same hour, Robert Charles Hannon, speaker. The reading and healing rooms are open daily from ten in the morning until four in the afternoon, except Sundays and holidays. The *Divine Science Journal* is published monthly at this Center, edited by Mr. Hannon and W. B. Ellis.

On Monday evening, February 27th, a praise and thanksgiving meeting was held by the Board of Directors of the Unity Society of Practical Christianity in the Auditorium of Unity Building in Kansas City, to which the whole congregation was invited. The property is now entirely free from debt, a cause for satisfaction with the members of the Society. A series of short talks were made by the members of the Board and the representatives of the different auxiliary societies, and statistics given showing the work accomplished and the amount of money expended in building and sustaining the property. Mr. Charles Fillmore gave an inspiring talk, stating that the work of the Society had assumed such proportions that he could no longer take care of all of the details and meet the needs of so large a congregation, and announced that he had chosen an assistant speaker, Mr. E. V. Ingraham, to whom he delegated the various offices usually falling to the lot of an assistant. A general rejoicing over the prosperity of the Society was held, after which refreshments were served.

The work of the Unity Society of Practical Christianity, 305 Madison Ave., N. Y., is steadily growing. The attendance at the meetings is increasing and more room is needed.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



PUBLISHERS' DEPARTMENT

UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
LOWELL FILLMORE, Business Manager

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of April, you should send us the notice of change by April 5th in order that you may not miss your April UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of April, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St.
Philadelphia, Pa.—Unity Center, rooms 407-409 Presser Bldg., 1714 Chestnut St.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
Campbelltown, New South Wales, Australia—H. P. L. Cardew.

AN EXPERIENCE

Tacoma, Wash.—Will you bear with me while I tell you of a beautiful experience through which I passed not long ago, an experience thrice blessed in that it came to me—a most practical person and a mere beginner in the search for Truth—and came at a time when I most needed it and in a direct answer to urgent prayer.

I had seemed to be making poor progress in my manifestations, and in deepest despair I sat down one day determined to do all in my power to receive an answer to my oft-repeated prayer—"Oh, God, give me a deeper realization of my oneness with thee." This, I knew, was the first step, and without it I could not proceed. And yet, having been reared in the old orthodox teachings, with a God on some far-away throne, meting out disease and health, misfortune and happiness as suited his pleasure, it was hard to readjust my whole thought force and appreciate the fact that this God—my God—was so very near—was indeed within me. And then, too, within the last few months sorrow and financial reverses had come to me, making my days very dark and my life, to a greater or less degree, narrow, as such troubles are so likely to do.

So when I entered the silence on this particular day the suggestion was strong within me to ask for help from this narrowing influence, and for the successful termination of several enterprises whereby I would derive an abundance of all I so much desired. But again my mother's belief asserted itself and shamed me for asking my God for anything so material as wealth, and so I charged my subconscious mind to give me a clear conception of my oneness with God. This, I say, as the first step in my advancement in what to me was a very new belief. I asked this earnestly, and as I sat there a vision passed before me. I saw a field of tall, yellow grain—a field so large that it stretched as far as the eye could see on every side and then melted into the horizon. Nothing could I see but this stately golden grain—a truly bountiful harvest. I saw myself in the foreground, and before me stretched this glorious, waving mass of yellow; and as I looked, spellbound and yet failing to grasp the full significance of all I saw, a voice within me spoke—a voice clear and strong—and it said, "There—it is mine—it is thine. Take it."

Slowly the vision passed. In this exquisite manner did I receive an answer to the secret yearning and to the spoken prayer. Never more can I doubt my oneness with him. To me this is truly wonderful—an inspiration and a strength.—*F. R.*

Westford, Mass.—I wish to express my appreciation of the article in the *Weekly Unity* on Jonah, by Mr. Fillmore. I am impressed not only by its truth and common sense, but by the reverent way in which the subject is treated.—*H. K. F.*

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

EXPLANATION

These columns are open to teachers and healers who advocate and practice pure spiritual healing only. This does not mean magnetism, hypnotism, mesmerism, psychometry, palmistry nor astrology. Not that we condemn any system, but these are of the intellect, and we seek a higher power. "John [intellect] indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 1:5). We find by experience that concentration is necessary to success, and we wish to confine these pages to that specific doctrine, and Holy Ghost power, taught and demonstrated by Jesus Christ. The fundamental working statements of this doctrine are: There is one God who is Spirit, all good and everywhere present at all times. Man is an expression of this Universal Spirit, and, in his primal consciousness, in touch with all its powers. These powers of God can be used in their purity only through the Spirit in man. Thought is the executive instrument of Spirit in both God and man; hence, Thought, and its word are the most effective agents for restoring understanding, and harmonizing these discords in human consciousness which show forth in sorrow, sickness and death. By concentrating the mind upon Jesus Christ ("in his name") there is projected into Thought a spiritual energy (the "Holy Ghost") which transcends in potency and power all the forces conceived by the intellect. (See John 14.) Man may by this spiritual thinking, and the right doing which follows, come into such unity with God that he can realize and say with Jesus, "I and my Father are one." "The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works."

METAPHYSICAL DIRECTORY CENTERS OF TRUTH, TEACHERS AND HEALERS. BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as indorsing all of the methods or teachings advocated by those listed in this Directory. Practical Christianity is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

ARKANSAS

Little Rock. New Thought Library Association, City Park Building. Open Wednesdays from 2 to 5 p. m. Jonathan Kellogg, president, 214 West 13th St.

CALIFORNIA

Alameda. Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.

Berkeley. Berkeley Truth Center, Unity Hall, 2409 Bancroft Way. Services Sunday and Wednesday evenings, at 8 o'clock. Mrs. Ida Mansfield-Wilson, speaker.

Corning. Mrs. Edith J. Wilson, Unity Branch Library.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. Mrs L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 14 American Ave. Mrs. Sarah F. Conley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 611 Grant Bldg. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Napa. Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.

Oakland. Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m. Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.

Oakland. Rest Reading Rooms and Home, 719 14th St. Mrs. Helen

- E. Close**, Miss Ida B. Elliott, managers. New Thought literature and circulating library.
- Palo Alto**. Mrs. Harriet B. Coolidge, 1848 Emerson St. Wednesday morning lessons in Practical Christianity.
- Pasadena**. Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento**. Home of Truth, 1235 I St. Unity literature.
- San Diego**. House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Freayear, ministrant. Unity literature.
- San Francisco**. Home of Truth 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.
- San Francisco**. Mrs. S. E. Davies, Hotel Nevada, Room 21, 825 Van Ness Ave. Healing daily except Sundays. Hours: 10 a. m. to 4 p. m., and by appointment. Free-will offerings.
- San Francisco**. Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.
- San Francisco**. Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.
- San Francisco**. Mission Center of Truth. Sunday services, 2476 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.
- San Jose**. Home of Truth, 144 N. 5th St. Unity literature.
- Vallejo**. Unity Branch Library, Francis J. Babcock, 803 Capitol St.
- Santa Barbara**. Lydia A. Cornwell, 214 S. Voluntario St., R. R. No. 1. Metaphysical teacher and healer. Treatments through correspondence.

COLORADO

- Aspen**. Unity Branch Library. Mrs. M. L. Ross.
- Delta**. Unity Branch Library and Truth Center, 219 E. 3d St. Mrs. O. E. Moine in charge.
- Denver**. College of Divine Science, 730 17th Ave. Unity literature.
- Denver**. Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.
- Pueblo**. The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.
- Victor**. Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

DISTRICT OF COLUMBIA

- Washington**. Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.
- Washington**. New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.
- Washington**. Unity Truth Center, The Netherlands, 1860 Columbus Road. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature. Phone, Columbia 811.

FLORIDA

- Merritt, Indian River**. Unity Center and Branch Library. Mr. J. T. Irvine, leader.
- St. Petersburg**. James Henry, Humanist. Box 277.

GEORGIA

- Atlanta**. Mathilde Hoehn Tyner, teacher and healer, 409 The Grand.

HAWAII

- Honolulu**. Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones.

teacher and healer. Absent healing and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home."

ILLINOIS

Belleville. First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Mrs. Laura Bennett Gay, 164 W. North Ave. Library and reading rooms. Treatments given for health and success. Orders taken for books and magazines.

Chicago. North Side Unity Center, 545 Wellington Ave., Apt. A. Mary A. Howard, teacher and healer (Divine Science). Class in concentration every Wednesday at 2:30. Unity literature.

Chicago. Science of Being, 3171 North Halsted St., S. E. Corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, and East 40th St. and Cottage Grove Ave. Science of Being principles taught and treatments given by Mrs. Augusta Boulter. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, 202 Le Moyne Bldg., 27 East Randolph St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 912, Masonic Temple.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

Indianapolis. Unity services Sundays at 8 p. m., 505-506 Commercial Club Bldg., S. Meridian St. Rooms open daily for teaching and healing.

IOWA

Leon. Route No 1. Clara C. Albaugh, teacher and healer.

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, Metaphysician. Teacher of Spiritual Science. 822 Pierce Street.

KANSAS

Topeka. Unity Society of Practical Christianity. Meetings, Sunday, 3 p. m., and Tuesday 8 p. m., at 1300 West 10th Ave. Wednesday, 3 p. m., 1229 Kansas Ave., Thursday, 8 p. m., 1731 Lane St.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

Louisville. Truth Reading Room, 309 Wilkes Block, Rebecca D. Allen in charge. Unity literature and metaphysical publications.

MAINE

Portland. New Thought Reading and Class Room, 401 Frelawney Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature. *Boston.* The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister. Sunday service, 3 p. m.

Boston. Mrs. Henrietta I. Lewis, 266 W. Newton St. New Thought teacher and healer.

Boston. Miss B. Gertrude Hall, Room 210, Huntington Chambers, Huntington Ave. Classes in Practical Christianity Sunday evenings at 8 o'clock. Love-offerings received.

East Dedham. Mrs. Ellen L. Frenyear, 99 Walnut St., teacher and healer.

Lynn. Mrs Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.

Springfield. Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.

Waltham. New Thought Center, 68 Robbins St. Mrs. Katherine Powers Stetson, healer and teacher. Unity literature.

MICHIGAN

Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Classes. Mrs. Cora C. Patterson, teacher and healer. 32 North Ave., and 239 Sheldon Ave.

Grand Rapids. Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.

Kalamazoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffett in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

MISSOURI

Kansas City. Mrs Rosa B. Cassel, 4504 E. 25th St. Healing, present or absent. Bell phone East 3589.

Kansas City. Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.

Kansas City. Mrs. Charity Greenwood, 2404a E. 12th St. Bell phone, East 4719. Absent or present treatments.

St. Louis. Mrs J. C. Appel, Heaneman Hall, 3723 Olive St. Lectures every Sunday at 10:40 a. m., and the last Thursday of each month at 8 p. m.

St. Louis. Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).

St. Louis. The St. Louis New Thought League, headquarters 509 N.

Newstead Ave., the Alexandria Bldg. Rooms open daily; Divine Science service Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

NEW JERSEY

Browns Mills. Mrs. Marie A. C. Broome, teacher and healer. Absent treatments given.

East Orange. Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

Newfoundland. Lydia A. Duncan. The author of "The One-treatment Cure and Instantaneous Healing." Lessons by correspondence in healing and the reading of the book of Revelations.

NEW YORK

Hamburg, Unity Branch Library. Mrs. Frank H. Grove, librarian.

Mamaroneck. Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.

New York City. Mrs. James E. Homans, 418 West 118th St. Lessons in Christian Mysticism.

New York City. Miss Julia M. Cooke, teacher of Principles of Truth; Room 808, 329 Fifth Ave.

New York City. Mrs. Mary E. T. Chapin, metaphysician, 50 East 34th St. Saturday and Monday classes at 4 and 8 p. m. Sunday service 11 a. m., at Berkeley Lyceum, West 44th St.

New York City. Mrs. Margaret Cutting, 60 West 10th St. Phone, Gramercy 3418. Free class Wednesday at 4:15, followed by healing service.

New York City. Miss Edith A. Martin, 325 West 82d St., teacher and healer.

New York City. Mrs. Marcia Speirs, practitioner and teacher, 220 West 107th St. Phone, Riverside 3117. Interviews by appointment.

New York City. Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Mafter, in charge.

New York City. Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays and Saturdays.

New York City. Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.

OHIO

Cincinnati. The New Thought Temple. Services Sunday, 11 a. m., at the Walnut Hills Mansion, 2625 Gilbert Ave.; Sunday School 9:45 a. m. Leila Simon, leader. Reading room, 30 Verona Building, Park Ave., Walnut Hills.

Toledo. Unity Branch Library. Mrs. G. B. Shultz, 5 16th St.

OKLAHOMA

Ardmore. Unity Branch Library, 955 W. Broadway. Mrs. S. M. Evans, librarian.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Klamath. Mrs. O. E. Hoine, 1116 Pine St. Truth Center. Unity literature.

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 368½ Washington St., Rev. Thaddeus M. Minard, healer and teacher.

Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Classes Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m. Reading room and circulating library.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Wm. P. and Nina Vera Hughes, 44 North 16th St., near Broad St. Station. Applied thought in healing and teaching. Absent work through correspondence. Music taught through Principle of Divine Harmony. New Thought circulating library. Remuneration alone by free-will offerings.

Philadelphia. Unity Center, Preiser Bldg., 1714 Chestnut St., rooms 407-409. Open daily. Sunday services at 4 p. m. in Preiser Hall, entrance 1713 Sansom St.

Pittsburg. J. M. McGonigle, healer and teacher, 809 Wabash Bldg. Lectures and lessons given Thursday evenings and Sunday afternoons.

TEXAS

Austin. Unity Branch Library. Nell C. Johnson, 1607 Alamo St. New Thought teacher and healer. Correspondence solicited.

San Angelo. Unity Truth Center, 819 S. David St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services. Wednesday afternoon meeting.

San Antonio. Unity Society of Practical Christianity, 309 Garden St. Services Sunday at 8 p. m. Nellie H. Chatterton, leader. Old Phone, Crockett 1207.

San Antonio. Mrs. Mary Norton, 3707 S. Presa Street. Christian healing and teaching. Unity literature.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president. Meetings, Tuesday afternoon at three o'clock.

WASHINGTON

Seattle. Seattle Unity Society of Practical Christianity, 406 North 64th St. Phone, Ballard 2667.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie, 9th Ave. and University Place. Telephone, Main 7600. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Tacoma. The Tacoma Unity Center. Meetings, Wednesday 2:30, at Maccabee Hall, 1109½ C St., Mrs. Elizabeth Whiteside, leader. Healing treatments by Mrs. Whiteside at her home. The Avalon, Apt. Q.

Tacoma. Rev. Henry Victor Morgan, minister in charge of Park Universalist Church, New Thought and Divine Science. Cor. Division Ave. and North J St. Open daily, 12 to 5. Sunday Services, 11 a. m. and 8 p. m.

**FOREIGN
CANADA**

Toronto. United Truth Center, 639 Richmond St. Susanne Mayflower, leader. Meetings, Monday evenings at 8 o'clock.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdom, librarian.

BRITISH COLUMBIA

Cascade. Unity Center. Mrs. Clara Stocker, leader.

Vancouver. Unity Society Rooms, 1012 Harwood St., Mrs. Margaret Wood in charge. Unity literature.

Vancouver. Truth Students' Meetings and Unity Branch Library. 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A., LL. D. Services every Sunday and Wednesday evening.

England, London, W. Higher Thought Center, 10 Chancery Gardens. Unity literature.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "the Truth-Seekers."

Minneapolis, Minn.—I want you to know that your treatments have done wonders for me. My position in life has been changed beautifully, and I know it is through right thinking. I am enjoying UNITY and the Weekly and get much help from them. Thanking you again for your splendid help.—M. S.

Many inquiries have been received concerning the book, "Mother Truth's Melodies for Twentieth Century Boys and Girls," mentioned in the article, "True Motherhood," by Lida H. Hardy, in the Home Department in January UNITY. The book is by Mrs. Hardy, but is not yet printed, only just ready for the publishers. As soon as it is published we will give notice in these pages.

SPECIAL NOTICE

Special and only authorized British edition of "Lessons in Truth," by H. Emilie Cady, is now ready. Send orders to L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.

WEEKLY UNITY

- ¶ A WEEKLY REMINDER OF HEALTH, HAPPINESS AND PROSPERITY.
- ¶ A WEEKLY FEAST OF GOOD THINGS FOR THE SOUL.
- ¶ A WEEKLY UPLIFT.
- ¶ A WEEKLY MESSAGE FROM UNITY CENTER AT KANSAS CITY.

These and many other good things are delivered with a subscription to *Weekly Unity*.

Just think of having an address from Unity Auditorium every week to read and study in your home. The articles in *Weekly Unity* are so terse and crisp in style that you may read it through in a few minutes with the result that you are encouraged, inspired, and filled with a new desire to move forward and incorporate the truth into every affair of your life. It inspires you to make use of the spiritual law of success. By gaining confidence and faith in your real self you attain all that is worth while in life.

The mission of *Weekly Unity* is that it shall keep its readers in a continuous state of good humor, health and prosperity by its frequent visits and uplift, and by its high spiritual standard.

APPLICATION FOR "WEEKLY UNITY" SUBSCRIPTION AND PROS- PERITY BANK

UNITY TRACT SOCIETY,

913 TRACY AVE., KANSAS CITY, Mo.

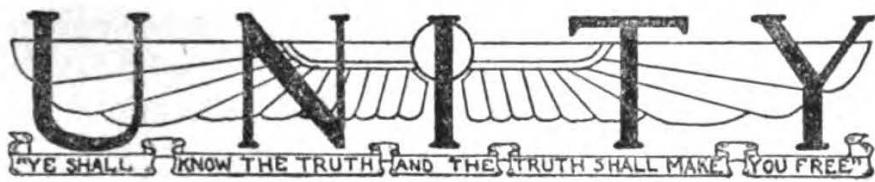
I wish to become a subscriber to *Weekly Unity* for one year, and receive a Prosperity Bank. Please enter my name also for one month's Prosperity Treatment, as per your special offer. I will co-operate in the prosperity statement, and send you \$1 saved in the bank at the end of ten weeks, to pay for *Weekly Unity* subscription.

Name.....

Street.....

City.....

State.....



VOL. XXXVIII KANSAS CITY, MO., APRIL, 1913 No. 4

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

II.

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

SETH: (Heb. *Sheth*, appointed, substituted, germ, seedling.) We have traced the course of Material Sense (Cain) through its varied experiences in consciousness, from its ascendancy gained by the suppression of Spiritual Sense (Abel), unto the overthrow of its dominance in mind. When the one is dominant the other's activity disappears from consciousness.

At this favoring point Intuition again conceives the Spiritual Idea, which is Abel restored in the substitution. This is the rebirth of spiritual sense, or the new birth by the gentler path of the Spirit; where the individual gladly hears the Spirit's voice, and joyfully conceives the Christ. But the Cainian process of rebirth, where material sense magnifies itself, is brought about through the warfare of carnal mind with the Spirit, as is shown by Mehujael, through a great "chemicalization."

Now is the day of the dominance of spiritual sense in mind, the arrogance of material sense working its own

overthrow, in its cruel attempt to destroy the spiritual from consciousness. This is Judas betraying the Christ to death, thereby losing his own life, by a "vengeance seventy-seven-fold," while the Christ gains a resurrection. For both these archetypes represent an experience possible to every man.

Seth is the beginning of a new genealogy—a higher type, with "Elohim" as the name of God, the Creative Name in the first chapter of Genesis, to tell of a spiritual creation, rather than material; whereas in the story of Cain the name used is "Yahveh," the Divine idea of God with a mixture of the human concept. "I Am" is a statement of *The Absolute*, but the human lowers it to his plane of consciousness. This is Yahveh. Seth is the "germ" or "seedling" of the Elohistic genealogy, where Man is "in the likeness of God."

Adam is the primal Man-Consciousness, where Reason and Intuition have the play of equilibrium, through the illuminating dominance of the Spirit. Swedenborg makes each of these antediluvian names represent a "church"; but we prefer the term, "consciousness," that we may understand how experiences work a change of consciousness, and because metaphysics reduce everything to terms of consciousness.

We need not speculate regarding the number of centuries involved in the genealogy of Cain. For as time is not mentioned, it is not to be considered. In metaphysics we do not deal with time. The years of the Sethian genealogy are not to be treated as time. The numbers have a mystical meaning only. We are dealing with matters of consciousness, and while Cain has come to an end in Lamech, the experiences his line bring have left their mark, and will be heard from later, for the good-and-evil idea still remains. Seth is the pure Spiritual Sense, clouded by experiences, so that there is a struggle to attain; and he succeeded because grounded in principle.

ENOS: (Heb. *Enosh*, man, mortal-man.) Hitherto death in the narrative has not been mentioned; so the subconscious mind has not been impressed with mortality, ex-

cept from the pronunciamento of Yehveh. But the death there told is the death of the old instinct consciousness, where man had a new birth—passing over from instinct-man to a higher type—reasoning-man, in the process of evolution. Age memories are sufficient cause for the existence of this shadow in the subconscious depths; which beclouds the mind to such degree, that the Seth-Consciousness ultimates in "Enos," where mortality is a factor of consciousness.

CAINAN: (Heb. *possession, acquisition.*) The mortality idea revived brings with it a train of thoughts of the material life, and with them the ruling propensity of material sense, acquisition, entailing a long line peculiar to material sense. In the struggle of Cain and Abel, material sense reappears, though not to the exclusion of spiritual sense. For Seth is the strong factor of the Enos-Consciousness, so strong, that while mortality is there, this Enos-Man begets Mahalaleel.

MAHALALEEL: (Heb. *Praise of God, splendor of God.*) Here this Mortal-Consciousness, represented by Enos, has in it a strong element of the spiritual, as the name shows. And yet the idea of mortality is so destructive in its tendency, that this Enos-Consciousness ultimates in "Jared."

JARED: (Heb. *descent, downward tending, the same as Irad.*) Mindful of the fact that we are dealing with changes in consciousness we understand why the statement of death does not indicate extinction; only a suspension of activity, the principle to be again revived by allowing the mind to dwell upon, or be occupied with it. It is the history of Mind—spiritual sense, with its elevating train of thoughts, and material sense, with its destructive train—in activity according to the free choice of the will. But Irad is of brief duration.

ENOCH: (Heb. *Henoch, chanoch, consecrated, initiated.*) Despite the downward tendency of the last state, so great is the inherency of strength and purpose through Seth and Mahalaleel, that there is an upward di-

rection quickly acquired, where nothing less than consecration is the unfolded mentality. This consciousness of consecration, or initiation—"walking with God"—making him our "dwelling place," is the highest consciousness men attain, called in New Testament terms, "risen with Christ." The fruiting of this high consciousness is the appearing of a greater "Lamech." He is born directly from Enoch—not through two differentiations, as with the other Lamech.

LAMECH: (Heb. *powerful, overcomer.*) But this overcomer, this man of power exerts his powers not in destroying the spiritual, but in overcoming enemies of the spiritual. And so this Lamech of Enochian qualities ultimates in "Noah," who is the "Comforter." For, said Lamech, his father, "He shall comfort us in our work."

Having before referred to the mystical value of numbers, a few words in explanation is in order. The mystical meaning of Hebrew letters and of certain words, as well as numbers used, comes from the symbolism of earliest writings. Even today words are but symbols of ideas. Why should we shudder at the thought of biblical symbols? As late as Greece, Pythagoras taught the mystical use of numbers. We of the West have not been so taught; and yet this use of them is right before us. All have had glimpses of this use of numbers in the Bible. We have long considered *seven* as a sacred number; so also of *twelve* and *three*, and perhaps of *ten* and *five*, but we have been unwilling to go farther.

Seven denotes what has evolved to completeness; *three* what is perfect in itself; its symbol is the triangle; both these symbolize divinity—the *Trinity*. *Four*, being the number of the square, with its four equal sides and four equal angles, denotes equality and perfection. *Five* refers to *Man*—the man of five senses; and *ten* to the *Fullness of Man*; while *twelve* refers to spiritual things, and denotes *Divine fullness*.

Odd numbers are classed as positive, and more potent than even numbers, which are negative—sometimes called feminine. In all combinations each number retains

its value or quality, which it imparts to its fellow. So when we examine the so-called years of the antediluvians, we readily discern the quality of their lives, without regard to time. For instance, Enoch lived "three hundred years," the words seem to tell us. And yet, to stop here is to miss the spiritual lesson concealed by the letter. Enoch's formula is: $3 \times 10 \times 10$.

Here the number *three* denotes the Divine consciousness, in which he lived; and 10×10 the *Fullness of Manhood* which he expressed. What Paul calls the "stature of Christ" is shown by the same symbology in the age of the Christ at his baptism—30 years, or 3×10 of man. Here the *Fullness of Man* receives a divine quality by multiplication into *three*. In Enoch we have $3 \times 10 \times 10$ to tell the same story. These numbers tell the whole story. No wonder Enoch was translated, when completed manhood became divinized—fully redeemed.

Numbers, then, mystically considered, do not tell nor give us a possible clue to the ages of these antediluvians, nor did the writer intend to give any. Nothing is told of the age of Cain or of any of his line. The mystics were too wise to profane their mystical numbers by prostituting them to base uses—taking their names in vain.

As Seth's line is the line of spiritual primogeniture of the Elohistic Man, these high values of numbers were applicable and carefully used. Of this divine line it is written: (see margin 4:26) "Then began men to call themselves by the name of the Lord." That is, then began men to recognize God in consciousness, and so to apply God's name to themselves. This quality of Seth's life is told in his wonderful number, 912. This number is made up of $(3 \times 3) \times (10 \times 10) + 12$. They tell of his Divine consciousness 3×3 , of Fullness of Manhood 10×10 , and Spiritual Fullness (12). Had no words been written, the numbers would be sufficient to tell us that "Enoch walked with God."

Take Lamech, who was "powerful" in all spiritual principles and deeds. His attained perfection is told in his

number, 777, showing him worthy to be called the father of Noah, who stood at the maturing climax of the ante-diluvian age.

Noah was distinctively the Representative Man of that age, and the father of a new age. For this reason he had the human numbers very strongly at the birth of the triplets, Shem, Ham and Japheth. He was then 500 years old, the story runs. When he built the mystical Ark, he had developed spiritual qualities to such a degree that his new number was 600 (6 and 12 referring to the spiritual man, as 5 and 10 mean the natural man). His final summing-up number is 950. This is $(3 \times 3) \times (10 \times 10) + (5 \times 10)$, signifying the Divine consciousness (3×3) , plus the human, 5×10 , divinized by involvement in the divine 3×3 , all telling of the ripening of regeneration in numerical formula.

Adam's number is 950, containing the same wonderful factors: $(3 \times 3) \times (10 \times 10) + (3 \times 10)$, and tell his perfection in the Divine consciousness, notwithstanding the scandal about the "Fall," which was formulated by getting lost in the "letter that killeth"; when, in fact, he had simply lost the old instinct consciousness, to find himself on the higher plane of Reason.

It was Cain, not Adam, who fell; and he repented, like a man of noble type, and concentrated his thoughts on the spiritual light, so that he developed a spiritual consciousness ("built a city East of Eden"). A "city" is a consciousness; the "East" is illumination.

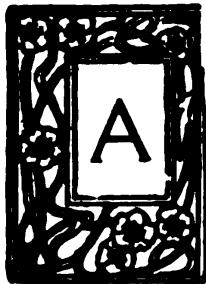
The great numbers prove that the Elohists were men in the Divine consciousness; so that they were very properly called, "Sons of God," in that Theocratic Age.

Josephus intimates that these wonderful men did not die, for he says: "Let no one inquire into the deaths of these men; for they extended their lives all along, together with their children and grandchildren; let them regard their births only." The mention of death denotes the end of a Patriarchal or Theoarchal reign.

(To be continued.)

THE NATURE OF UNSELFISHNESS

HATTIE PRESTON RIDER



SINCERE and thoughtful man declared to his co-worker long ago that the "love of money is the root of all evil." Though he was in close touch with God and man, this does not appear to the superficial view to be exactly an unqualified truth; yet it is plainly so, when one comes to understand that by "money" he meant simply *accomplished results*, for which money stands in the abstract. The selfish man desires the fruits, but without wishing himself to take the trouble of obtaining them.

Now results are good only for the training and development acquired in their bringing forth, and the further development their possession makes possible. It is not the *things one gets*, but the *getting of them*, that makes a man of one. Effort, not the appropriated results of another's effort, makes character. He who works, filling his niche in the great System, swells the universal sum of good to all, and so receives reflected back upon himself the good of all. The selfish man sets himself apart, not only from the rest of humanity, but from God the Father of humanity as well. "I am the vine," says Christ; "ye are the branches: he that abideth in me, and I in him, the same beareth much fruit; for without me ye can do nothing."

Throughout the universe, God in his great forces is constantly working, carrying on the wonderful processes of nature. Like their Father, too, as a child with its human parent, men work, using and guiding these same forces, in whose free and rightly-directed play we see God as plainly as in spiritual revelation. The engineer with his hand on the lever, the motorman at the controller, the builder of houses, the sower and reaper of grain, all alike are workers with God. When we make use of a natural law in any

form—and natural laws are simply force in harmonious action—we are working hand in hand with God. All natural laws or forces work together, when unhindered, and the highest expression of them all is Love.

Now, in mechanics, chemistry, agriculture, electricity, in anything either constructive or operative, when a man works contrary to law, he comes to grief. No matter how patient or persistent, his efforts are fruitless as the dashing of a summer wave against the rock of Gibraltar. He has set himself apart, a lonely, ineffectual little unit, against the great Sum of all Power, all Force, all Law. The pouring out of his heart's blood, even, will avail him nothing. He can accomplish only failure and disappointment.

But once let him come into harmony with law, and behold the change! All things begin to work together for his good, because he has come to see good—the nature of God—and to see him is to love him. The elements that hitherto buffeted him are now waiting at ear and finger-tips, his friends, his advisers, his willing servants.

So it was with Fulton, Morse, Edison, all successful inventors and carriers-forward of magnificent projects in every age and country. So it has been with all really great musicians, sculptors, artists, writers, thinkers. They worked, consciously or unconsciously, in the law of God, thus understanding and reaching God's children. Bodily though some of them may have set themselves apart, yet in spirit and sympathy they were a hundredfold nearer to the great throbbing heart of humanity than the worldly man or woman who touches elbows with the hurrying throng every day.

We have said that the highest expression of God's law, the mightiest force of all, is Love. If we realized the wonderful meaning of this working together with God and in accordance with his law, our humblest tasks would be glorified. But the dainty social parasite, living in idleness off the efforts of a thousand toilers, is in reality not more pitifully *selfish* than the grumbling, discontented shirker over his plain tasks. Both are struggling blindly against the highest law, Universal Love; the one by refusing to

put forth that sum of effort which is his rightful part in the world, the other, while he works in harmony with all the lesser forces, yet he sees in his sordid lot nothing but drudgery, instead of that dignity which is the real crown of God's child when he is working for God's other children. Each has set himself apart, trying to work out the problem of his own happiness by methods contrary to the Great Law.

So, we see, selfishness is not solely the greedy appropriation of good that rightly belongs to others, but rather the *setting up of a separate self from God*. It is the gulf in which many a prayer has been swallowed up, before it could reach the Throne of Grace. For our God is not a vague, capricious tyrant, setting at naught his own laws; such is only the mistaken ideal, the "graven image" set up by ignorance, a sort of enlarged portrait of the selfish man himself. Jesus distinctly denies him such a character. "He who hath seen me, hath seen the Father"; and the hands of the Son of God were always open, scattering spiritual and temporal blessings wherever he went. Nothing stood in his way except the fear and unbelief of the suppliants. So, when the sincere prayer of one's heart has gone unanswered, it is not that the desired good is not there; but that he has all the time been unconsciously, through this same fear and unbelief, *setting himself apart from that good*, which is in God, and which stands ready for him as soon as he enters into unison with the love that "casteth out fear." Study the lesson spread over every leaf of Nature's textbook. On every lump of coal you throw into your glowing grate, there is proof of your sonship, the story of God's patient and steadfast work of love, age-long, for the comfort of his children.

When we shall have come into the understanding of this relationship, constantly progressing toward the spiritually and physically perfect man—the image and likeness of God our Father—neither will there be any more gall and fret under the petty chains of envy and jealousy that so hamper us now. We shall look upon the beautiful

things our brother has gained through honest striving, and be glad in his joy, as well as in our own knowledge that our Father holds like gifts for us as we make ourselves fit for them.

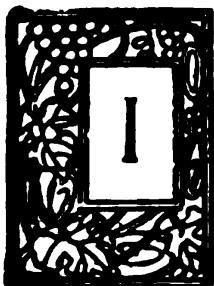
There is power that seems magical, too, in simply *avowing our oneness with God*; not boastingly or cantingly, but reverently, understandingly, as Jesus did. It is the foundation stone of all the various methods of spiritual healing, the golden key that unlocks the door of light on all scientific research and discovery; the jewel of truth in gospel hymn and religious testimony, the real meaning of "conviction" and "conversion." It is the putting off of the old man and his deeds, and the putting on of the new—the *un-selfish*; the baptism of truth, of the Spirit of God.

If self-development means anything, it means self-control, not cultivating impulses, or yielding to them; it means the abolishment of illusion, not the deliberate cultivation of hallucinations; it means being master of your thoughts, not sitting with open door, waiting for every absurd influence which may come to you from without, or which may originate in the brain left to its own devices. When your muscles are exhausted, they twitch; when your brain is exhausted, you see sparks and hear voices, but to think that you are getting anywhere because of the sparks and the voices is as rational as to perceive in the twitching muscle the sign that you are becoming an athlete. There is no quicker way of getting a diseased body than by constantly concentrating your attention on your trivial sensations; and quite the same may be said of a diseased mind. All of these things lead away from physical and mental health, and if those who practice them do not more often end in the madhouse, it is because they develop a relatively harmless monomania.—*O. E. L. Critic.*

True worship consists not so much in asking God for more blessings, as in thanking him with a full heart, for those he has already given.—*Street.*

THE QUIET HOUR

H. H. PORTER



T WAS the poet Wordsworth who, in one of his most elevated poems, exclaimed, "The world is too much with us." The thought that the world and the cares of the world leave us too little of ourselves, too little spiritual freedom, has at times pressed in with bitterness upon most of us.

We feel that we know exactly what Shakespeare meant when he made one of his characters say, "Ah, now my soul has elbow room." Crowded souls mean ill-nourished souls and impoverishment of the inner life just as much as crowded bodies mean impairment of the physical vitality.

There is none of us who is not robbed of more than he realizes by the ceaseless distractions of the infinite detail of outward circumstances. The struggle for livelihood, the mad race for riches, for honors, for preferment—it all exercises a tyranny over us which it sometimes seems impossible to break except by following the Hindoo philosophers over to the other extreme, repudiating wholly the life of activity and giving ourselves up to a bovine existence of pure ruminations. This is not our ideal in the Occident. All thought and no work is more mischievous by far than all work and no meditation. In advocating the formation of a habit of indulging in the quiet hour, we disavow the practice of the oriental philosophy. High thinking which does not result in high acting suggests nothing else so much as the barren fig tree. But we are sure that better living will actually come from an hour devoted every day to quiet meditation, to the contemplation of the things whose value is not measured in dollars, to candid self-examination. "Study to be quiet," wrote Paul to the Thessalonians. Yes, for in quietness there is peace, and not only peace, but the hope of righteousness. Truth, as a great poet wrote,

hath a quiet breast. The Lord came to Elijah not in the tempest, but in the still small voice. The knock of the gentle Nazarene, too, at the door of the human heart is a quiet knock. If the roar of worldly interests there is too loud, it is a knock which will never be heard, and the invitation, "Follow me," will pass unheeded.

A quiet hour—man of the world, how much do you think you miss out of life because you do not take time enough from your business cares for a quiet half-hour? And if this seems too much, how do you know but that infinite happiness, a "peace which passeth understanding," a "blessed hope," may come to you from a quiet fifteen minutes every day? True, Lord Byron tells us that quiet to quick bosoms is hell. But the world does not learn spiritual truth, any more than mere worldly wisdom, from Byron. The instructors of humanity in truth have been those great souls of heroic nobleness in whom lofty precept was enforced by still loftier example, and who drew their spiritual strength and moral authority from contact with the Oversoul of all. Even Jesus did not hesitate to show his need of the quiet hour, withdrawing himself from the disciples to commune and to pray.

We forget too readily that, ceaseless as the play of material forces is in man's life, it is yet thought which develops and controls all these vast material energies which absorb us. It is the quiet hours which keep sweet and untainted the lives of most of the good men and women we know. It is the quiet hours which dispel despair. It is quiet hours which win the fight with temptation before it starts. It is quiet hours which have formed the resolves upon which have hinged the destinies of nations, the character of institutions. A quiet moment has often before now conferred incalculable benefits upon mankind. Great truths come only in the quiet hours. To Newton, drawn apart in thought from his fellows, comes the perception of the wonderful force known as gravitation. To John in Patmos comes the vision of the incarnated Word. To Paul comes the message of a divine salvation not for the

Jew alone, not by the works of the law, but through faith and love and for all humanity. In the study or closet at home, in the secluded ramble, in the dim religious shelter of the church, which should always stand open for anybody and everybody who wishes to come in for meditation and prayer, no matter where the pause for spiritual refreshment is made, an angel will be found standing by ready to minister it.

If there were more men and women who began and ended the day with the quiet hour, or the quiet moment, there would be less moral weakness, less crime, less misery. Mr. Spurgeon was right when he declared that "one might as well rush into the street unclothed because he had no time to dress, or into battle unarmed because he had no time to secure his weapons, as to go forth to the experiences of any day without taking time to pray." Prayer is communion and communion is bringing God and God's spirit and wisdom into the daily life. Let those who now find life too much for them try to reinforce themselves from the limitless stores of the divine strength. Alexander McLaren says, "As the diver in his bell sits dry at the bottom of the sea and draws a pure air from the free heavens above him, and is parted from the murderous waste of green death that clings so closely round the translucent walls which keep him safe, so we, inclosed in God, shall repel from ourselves all that would overflow to destroy us and our work, and may by his grace lay deeper than the waters some courses in the great building that shall one day rise, stately and many-mansioned, from out of the conquered waves."

I honor any man who in the conscious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn; the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives, or the hearts of friends.—Charles Sumner.

TRUE RICHES

ELLEN HAMILTON

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.—Rev. 3:18.



N SEEKING riches one way or another the mortal cries out, "I want, I want," never considering that his words of want are creating the very condition he abhors.

The image we hold in mind is the pattern by which we cut our lives, our environment, our bodies. Then it behooves us that we have a perfect pattern. Moses was told to "make all things according to the pattern shewed to thee in the mount." In "the mount" we see no *want patterns*, hence we should not say, "I want," as that implies lack and limitation, which produces that condition called poverty.

Poverty to mortal mind means a lack of money; to the mind of the metaphysician it means a lack of Divine Ideas. Money comes and goes, but Divine Ideas are omnipresent and limitless. When man is fed on the Divine Idea, Substance, it manifests in his life in whatever form he is at that time most in need of; it matters not whether it be food, clothes, health or money; it is his. "If ye abide in me, and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you." By "abiding in me" Jesus meant abiding in the Christ-Mind within man, then he can speak the words of the Christ and "it shall be done." In the Christ-Mind there is neither limitation nor bondage of poverty, and success to one in this mind does not mean the accumulation of money, houses or land, but the redemption of his faculties. When he has achieved this work as well as overcome all ideas of success through personal exertion, when he no longer sees the world of phenomena as reality and sin, sickness and poverty as

troubles to be patiently borne, then he has "bought gold tried in the fire" and is rich.

Man through faith in God as the source of all, in himself as the offspring of God, and in his fellow-men as one in Spirit with himself, develops that quality which makes him success.

In the limitless realm of ideas man creates; through faith or firm mind, he brings his creations, or mind images, into manifestation. Within man is the cause of all that manifests in his world. When he finds his business, his friends, his health or his environment unsatisfactory, he has but to look to the thoughts of his heart ("As a man thinketh in his heart, so is he.") to find the cause. This will remove the inclination to blame friends, health or conditions, and enables him to apply the simple remedy of removing the causing thought. It is the law that the effect will follow just so sure as day follows night, and success is his when preceded by the proper, or rather correct, idea.

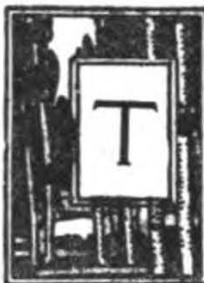
In all things man should see only God, the Omnipresent, Omnipotent, Omniscient Good, and make no dividing line between himself and that Good. In God (Good) he lives, moves, and has his being. There he will find his brother man one with him, "many members of one body"; in manifest world he will see only God (Good), hence he has neither enemies nor adverse conditions; all is Good, all works for Good, and Good is success now.

"Thus all that lives in Him and breathes and is,
Shall ne'er his presence, ne'er his Spirit miss."

You must not expect death to change the mental vibrations. Murderers, liars, thieves and all kinds of people are going out of this objective world every day. They don't go to heaven, for they would not know heaven if they met it. They go into the psychic, and remain there until the opportunity is offered or the law of attraction calls for reincarnation. This process of births and deaths will go on until death is overcome in each individual.—T. J. Shelton, in "Christian."

GOD LAYING DOWN HIS LIFE

Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.—
I John 3:16.



HIS mystic utterance is obviously not exhausted by its surface interpretation, which may fairly be considered as referring to the voluntary self-sacrifice upon the cross of the one perfect representative of the human race. Not exhausted, I say, because Calvary is a manifestation in time relations of an eternal truth, and of a perpetual attitude of the Infinite Spirit, who embodied his moral nature for purposes of recognition in the man Christ Jesus. To grasp the depth, the fullness, the comprehensiveness of this utterance, the power of thought must reach beyond the manifestation of the Cross of Calvary. It is when we have thought ourselves to a height beyond limitation and beyond deism, that we are in a position to interpret the expression, "He laid down his life for us." Who is the "he" who laid down his life for us, and how did he lay down his life? The Authorized Version has inserted the word "God," the translators obviously inferring that the Greek word *Ekeivos*, "that one," could refer only to the Supreme Creative Intelligence. It is, then, God who laid down his life for us. The Supreme Cause of Causes, the Infinite Originator "laid down his life," and he laid it down "for us."

Obviously, then, the expression, "Laid down his life," cannot refer to what we commonly understand by "dying." To speak of dying in connection with the self-existent One, is an absurd contradiction in terms. I think the secret of the expression is discoverable in the following axioms that the law of philosophic thought demand: (1) The universal responsible Fatherhood of the Unconditioned Intelligence that men call God; and (2) that one life, one love, one intelligence pulses through all that is. Granting these axioms,

certain corollaries follow. God "laying down his life," the Unconditioned Intelligence laying down his life, and laying it down for us, would obviously refer to his laying it down in what we call creation. God, under the constraint of love, laying down, diffusing, differentiating his unthinkable being, his all-producing Spirit into limitations of what we call the world; the Creator evolving the creaturely form in the natural creation, wherein he is hidden, till that form comes to due self-consciousness and self-assertion; God thus becoming the all-containing soul, life, love in all that is; and having thus "laid down his life" in nature, he realizes himself in man as the highest expression of his diffused "laid down" life on this planet.

Is it difficult to think this thought? It may be, because all real thought is an effort; but it is not so great a strain on the thinking capacity as the attempt made by materialists to free the universe from an originating mind; or the "mechanical engineer" conceptionists, who talk about God making worlds out of nothing; or the conventional dualism which virtually accounts for the facts of the world by inventing two supreme powers, whom they call God and the devil. He "laid down his life" for us by the transmutation of thought into substance, that we might be under the beautiful necessity of producing a race worthy of being loved and capable of loving.

He, God, the unthinkable Cause of Causes, laid down, distributed his life in humanity. This is the hidden meaning of the Parable of the Prodigal Son. The Father divided unto the younger son, humanity, his life, that he might receive it back after education, into the eternal home. The thoughts that flow from this interpretation are almost bewildering in their blessedness and in the dignity they imply for humanity. There follows from it the indestructible divinity in man.

God laid down, divided, unto humanity his life. Then the essence of God, the vitality of God, is rooted in man's inmost self. "In him we live, and move, and have our being." And the reverse of the proposition is true: in us he

lives, and moves, and has his being. We are individuals who have proceeded from God. Our very inmost being is a portion of God's own essence. The life which the Absolute "laid down" for each one of us when he came by human birth into this sphere of education, is ultimately irresistible; it will work in us, must work in us, until at last we represent in our character and conduct the fullness and unity of God. There is unspeakable rest, amidst the perplexing problems of this world, in the conviction that our individual lives and the lives of those dear to us, are expressions of this universal life that was laid down, distributed. God's life is man's absolute guarantee of final salvation. We and the Infinite Spirit are one. We do not yet know it as a fact of conscious experience. The one Perfect Specimen of the race did know it as a conscious experience. He knew that he was a perfect expression of the Universal Soul of which, at present, we are imperfect expressions. He would say, "He that hath seen me hath seen the Father-Soul; the Father in me doeth the works; I and the Father are one." But his perfection is the prophecy and guarantee of ours, for Jesus and humanity are same genus. He spoke of the Absolute as "My Father and your Father." He claimed the same origin, the same nature, the same future; and this truth brilliantly illuminates the expression, "Hereby perceive we the love of God, because he laid down his life for us," in order that we might be.

But, still further, this sublime truth that there is, as St. Paul says in the Epistle to the Ephesians, "One God and Father of all, who is above all, and through all, and in all"; this assertion that God is the universal Substance—the *substantia*—of everything; this universal diffusion of his own Being, involves a conclusion that makes us perceive, in still greater measure, the love of God in thus "laying down his life for us." There is no love without self-sacrifice. Creation was the self-sacrifice of the Absolute. A universally diffused consciousness implies a universally diffused sensitiveness to all that affects both the outward and inward life of those beings in whom he thus dwells. God is not, there-

fore, an onlooker from without upon the sufferings of the world, but a sharer from within. "Hereby perceive we the love of God," that, knowing this, knowing that even a sparrow could not fall without our Father, knowing that he must travail in pain within the limitations of the universe, he still "laid down his life" in creation that we might be. He endured the Cross, despised the shame, faced the inevitable misunderstanding of men down the lingering ages, because of the glory he set himself, namely, a perfected humanity that he could love, and that could love him through the ages of eternity.

There follows, of necessity, the logical outcome, the indicated obligation, in the last part of the sentence, "If he thus laid down his life for us, we also ought to lay down our lives for our brethren." How? Surely not by dying, but by living. Living as if we believed that incarnation, or God "laying down his life," is not an isolated act, but a universal principle; by becoming, so far as in us lies, "imitators of God." To do this is to reach out of the isolation of personality. It is to strive to realize that what Tennyson used to call "*Meine liebe Ich*"—my personality—that which abides behind the wall and separates me from the universe—is a part of God's universal consciousness, and is shared by all. And to "lay down the life" is to suffer this wondrous Spirit, which we share with others, to overcome limitations, to reach forth and blend with other lives, to feel their sorrows as our own. This is the explaining principle at the root of all generous strivings for a better social order; for truer, more brotherly relations between man and man; for the overthrow of the old spirit of class distinction; for the introduction of keener sympathy with the suffering both of men and animals. Godliness is God-likeness—this is the meaning of the word. God "laid down," distributed, his life; therefore, to be God-like, is to be constrained by the indwelling Spirit to recognize a oneness which transcends personality.

We know that the claim that God makes upon our love is based upon his willingness to share the anguish of

men; and this revelation unspeakably emphasizes the obligation of those who believe it, to share by sympathy, and mitigate by liberal gifts, the pitiful sufferings of the brethren of the race; for the first axiom of the duty of one who believes in the universality of God, is that "no man liveth unto himself."—*Basil Wilberforce, in "The Truth."*

COUNT YOUR BLESSINGS

FANNIE HERRON WINGATE

If the world seems cold and drear
And you cannot find good cheer—
Count your blessings!

If you get up feeling blue
And there's naught looks good to you—
Count your blessings!

If, no matter how you try,
All your plans still go awry—
Count your blessings!

If the one you thought was true
Plays a traitor's part to you—
Count your blessings!

If you have a sudden loss
Or you bear a heavy cross—
Count your blessings!

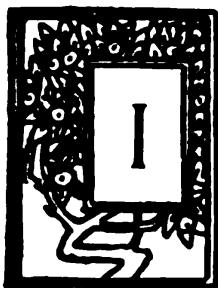
If you really want to be
Happy, healthy, prosperous, free—
Count your blessings!

If you think this is not true,
Try it. See what it will do for you—
Count your blessings!

If you'll count them every day,
Nothing can withhold the pay—
Count your blessings!

HIGHER ECONOMICS OF DIET

"There is no noble height thou canst not climb!
All triumphs may be thine!"



LIVE on natural foods for economic reasons," is the reply I sometimes give to the frequent inquiry, "Why are you a vegetarian?" I disavow the term "vegetarian," because I do not vegetate, nor is my staple diet composed of vegetables. I prefer "rational diet" as a term more expressive. The signification of the word "rational" is moral. We are rational beings, and to do irrational things is immoral. We do not abstain from all flesh diet simply because it does not agree with our digestion or taste, but because it is morally wrong, a violation of all that is humane, and wasteful in its economics.

When I tell people that I am frugivorous in my habits for economic reasons, they simply stare at me. Perhaps some of them think it is meanness on my part to reject the innocent lamb, the bullock flushed with life, the winged beauty of the woods, the homely pigeon or rooster, or the graceful swimmer of the rivers and seas. Their whole vision of economics is based on dollars and cents. That a diet made up of nuts, fruits, vegetables and wholemeal bread may really be more economical in its financial aspect I have no doubt. It would certainly become so if the demand for this form of food were greater. When working men and women learn the value of foods, living will become an art, a science, by means of which the cost of living will be reduced to a minimum.

But my thoughts are not upon the commercial aspect of the question. There is something more than the large plate for a few cents implied in the economics of rational diet. We want something higher and worthier of our noblest efforts. Whatever object has its finale in material

gain possesses no immortality, and so can have no grand ideal with which to inspire the seeker.

But economics do not exhaust themselves on mere finance. There are physiological, moral and spiritual economics. Right diet has much to do with the fitness of our bodies for service, our minds for right thinking, our hearts for pure feeling and our spirits for nobler living. We can only live our best and highest by the consecration of the least and lowest. Our spirit will be the diviner, our heart the larger, our mind the more transcendent, for having a body built up by pure food. The sympathy between body, mind and soul is too great for the pollution of the one to leave the other pure. "We are here to forge the instruments for an immortal service," and we cannot accomplish so much except by the wisest use of the purest and best materials. We can give unto others only as we have filled our own storehouse; we can do for others no more than emanates from our soul.

Rational diet is best for physical health and power. It is quite true that we are not of those fat kine whose superfluity is abundant and in strong evidence, but strength does not lie in fat. Out of very little carefully selected food great energy can be gathered, and strong muscle built up. In 1747 John Wesley wrote to the bishop of London, "Thanks be to God, since the time I gave up the use of flesh meat and wine I have been delivered from all physical ills." Indeed, most physical ills arise from bad food, wrong selection or malnutrition. The coolies of China are acknowledged to be strong men, and most active, yet their chief diet is rice. "Athletic Greece rose to her greatest culture upon two meals a day, consisting principally of maize and vegetables steeped in oil." My own experience bears out these statements. The simpler the food, the better for the body. The false cravings for meats and drinks gradually die. What we shall eat and what we shall drink are no longer over-burdening toils to us. We attain that point of experience when we eat and drink only to nourish the body, not to gratify our tastes. And, finding out what best gives

us the required nourishment, the time will come when, through our rational habits, our bodies will be so built up that they will resist every form of disease. A body impregnable to bacilli through mercy, justice and wisdom in diet is an economic attainment of a high order.

Rational diet is best for mind culture and thought-force. A truly healthy body is the natural companion of a healthy mind. However good the quality of mind may be, unless the body is in tune the mind will be cramped in its work. When a fit of dyspepsia is on a man he sees everything darkly; his vision of life is blurred; his song is that of a pessimist. Biliaryness gives men jaundiced views of life. They become affected by the yellow scare. It is impossible for a man who eats flesh meat to have a whole body. It is not possible, therefore, for him to be the highest type of thinker. The mind is the filter of thought. If the filter be impregnated with poisonous elements the thought cannot escape the contamination.

Flesh eating dulls the mind and deadens the finer senses, whilst it quickens the grosser senses. It has contributed not a little to filling the asylums. On the other hand, a pure diet is most beneficial to the mind. It nurtures it naturally. It enables the imagination to have full and free scope. It helps to delicate sentiment, to right balance and just judgment. It was Benjamin Franklin who said that he found a non-flesh diet to be productive of "clear ideas and rapidity of thought." Surely this is a great gain! Men seek for the most gain they can get out of their commercial exertions, yet they will not see this patent fact in relation to diet. Putting aside entirely the humane aspect of the subject, and viewing it solely as a question of economics, we see what an increase of power comes to the mind of the man who eschews all animal life as food products, and follows fearlessly, but wisely, the rational diet.

Mrs. Annie Besant says, "If we watch the thoughts that come into our minds, we shall find that they are of the same kind as those which we habitually encourage."

An animal body is sure to contain an animal mind, but a body that makes the laws of nature the sacred rules of its life will nurture a mind after its own kind, whose thought will be pure and lofty and noble.

Thought is the most powerful agent in the world. Our thoughts express our meanings in life, and the purposes of our heart grow out of the thoughts we most encourage. Life is made up of thought, for thoughts lie at the back of all our living and acting. The world is to be redeemed by thought, for pure thinking will at last change the trend of the world's thought. That uplifting power should issue from every disciple of the Divine Master, and would do so if all who profess to follow him would offer their bodies as living sacrifices. For the purer the body is, the greater are the possibilities that open to the mind. And to have a mind freed from the grosser conditions of existence through refined physical sentiment and habit, a mind whose thought can physically influence other minds and lives, is surely an invaluable acquisition which demonstrates the mind-economic value of rational diet.

The moral economics of rational diet is stated by Thomas Carlyle: "The ideal is in thyself; the impediment, too, is in thyself; thy condition is but the stuff thou art to shape that same ideal out of. Oh, thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here or nowhere, couldst thou only see it!"

The ideal is in ourselves! It is in everybody! The kingdom of God is within—the kingdom for which are all seeking, even through their selfishness. We are to lay hold of the stuff in us and shape it. It is a good thing to pick up a man when he has fallen; it is a thoughtful and noble act to remove a removable stumbling-block out of a weak man's path, but it is a far diviner service we render him if we make him strong enough to surmount the obstacle. Help a man to grasp the fact of his own divine powers; let him see the ideal within himself, get him to recognize his

own kingdom within, and to rule it, and he will forever be the master of any outside circumstances and temptations.

The White Cross Society will never suppress natural passion, but the youth who walks amid the golden candlesticks of his own temple will control and direct it. All the excellent temperance organizations will never make our country temperate; but to get the multitude to change their diet from mere stimulating and passion-feeding foods to those which give genuine strength without fostering unnatural cravings and desires, will solve the drink problem, and make drunkenness impossible. Only by the removal of the irrational and immoral traffic in the flesh of God's dumb creation can the body become proof against disease. The members of the Society for the Prevention of Cruelty to Animals no doubt mean well, and likewise do the members of the Anti-Vivisection Society. But what an illogical position is theirs! They have the animals killed for their own food! Whilst they strike at one phase of the immoral traffic and conduct, they practice another. It is a curious affection that shows its nobility in defending the sub-human creation from the brutal hand of science and vice, and yet have some of that same creation killed to garnish their table and satisfy their barbaric cravings and tastes!

The solution of all these problems lies in a nutshell. They are all moral diseases requiring moral healing. They originate within a man, and can only be successfully fought in his kingdom of thought and desire. Rational diet makes a healthy body; flesh diet tends to physical corruption. Rational diet ennobles the mind; flesh diet dulls and degrades it. Rational diet elevates the whole moral tone of a man; flesh diet creates false cravings, and tends to brutalize him. Abolish flesh diet, and the man goes up, body, mind and soul! Then the Divine has a chance to raise him to the highest. Here we have the grandest economical results!
—J. T. Ferrier, in "*The Herald of the Golden Age.*"

The wealth of man is in the number of things which he loves and blesses.—*Carlyle.*



THE STUDY

UNITY SOCIETY CORRESPONDENCE SCHOOL

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in **UNITY**, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

**UNITY SOCIETY CORRESPONDENCE
SCHOOL COURSE***Part One*

1. The Silence.
2. Healing.
3. Prosperity.
4. The Body of Christ.
5. Overcoming.
6. The Great Demonstration.

Each lesson is to be carefully studied, after which twenty questions bearing on the lesson are to be answered by the student. The passing grade is 80 per cent.

With Part One there is a reading course, which is begun with the first lesson and carried through the six. When the last lesson is finished, there remain two books to be read, the "Cady Lessons," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. When these books are read and studied as required, the student is ready for Part Two.

Part Two

1. The True Character of God.
2. Christ, the Only Begotten of the Father.
3. Man, the Image and Likeness of God.
4. The Formative Power of Thought.
5. Denials and Affirmations.
6. The Word.
7. Spirituality; or, Prayer and Praise.
8. Faith.
9. Imagination.
10. Will and Understanding.
11. Judgment and Justice.
12. Love.

Part Two is based on the "Twelve Lessons in the Science of Being and Christian Healing" as given in Charles Fillmore's book, "Christian Healing." Twenty questions are to be answered on each lesson as in Part One; but in addition to this all the lessons are to be written out in the student's own language.

DRAWING PEOPLE TO TRUTH GATHERINGS

"Forsake not the assembling of yourselves together." "Where two or three are gathered together in my name, there am I in the midst of them."

The object of a gathering of Truth people should be worship, the manner of which depends upon the spiritual state of the people who enter into the service. Those who have charge of such meetings should aim at a high standard and not allow forms and ceremonies to come in and quench the Spirit; neither should the service degenerate into a mere entertainment. If your idea is to provide entertainment, you draw the kind of people who merely want to be entertained and they demand more and more that their desires for amusement be fulfilled. Thus the spiritual atmosphere of your congregation becomes vitiated.

Do not be deceived by numbers. It is not necessarily the large congregation that offers the most acceptable worship. Two or three who are in the Spirit will be able to concentrate in prayer and meditation with far greater results than will one hundred who have been drawn together by the desire for entertainment.

It is a mistake to think that you draw people to the Truth. "No man can come unto me unless *the Father* draw him." This settles forever the idea that providing soloists and various other kinds of popular attractions is necessary or acceptable to God.

It is the rich, vital atmosphere produced by the gathering together of those who are spiritually quickened to the consciousness of the "Father within" that makes the magnet which will draw to your meetings those who are ready for the Truth.

NAMING A CLASS

If you are planning to begin a class or form a Center, choose a name that stands for something and that identifies you with Jesus Christ. "Practical Christianity" is a name that explains itself, and it establishes your identity with the highest Truth ever given to the world.

Christianity teaches the Truth of Being. It reveals God as Father, makes known to men their divinity, and brings them into the understanding of their brotherhood. It points the way to a perfect demonstration of the Divine Law in all things. Such a practical application of Truth gives everything necessary to one's spiritual well-being. This all-inclusive salvation is comprehended in the term "Practical Christianity," and you are therefore allying yourself with the One Power when you make yourself and your work one with Jesus Christ. The teaching of Jesus is as broad as the universe and as deep as the need of man. It is free from all the narrow limitations of creed, and is worthy of the unswerving loyalty of all men.

HAVE A STANDARD

A well-defined ideal held in your own mind, and given to your students, makes your teaching effective. A mixture of ideas with no goal in sight is unsatisfactory to both the teacher and the student.

Practical Christianity has a goal—it is the attainment here and now of the Christ consciousness in endless life. Those who set their faces toward this "prize of the high calling of God in Christ Jesus" are not concerned with the perpetuation of the Adam race, but with the lifting up of all people out of the sin and misery of the Adam man into the life and harmony of the Christ man, thus making the new race which is to inherit all things. Those who find the indwelling Christ will establish upon the earth the kingdom of heaven, which is righteousness, joy, peace, justice, plenty, eternal youth, health and everything that makes for the happiness of those who by spiritual overcoming have been prepared for eternal happiness.

THE WISDOM OF HUMILITY

It is sometimes assumed that those who teach Truth have demonstrated it in all points. This does not follow. Do not be ashamed of being an overcomer even if you

are a teacher. So long as you have not attained perfection there will be demonstrations to make for yourself. Take a sensible attitude toward the matter and you will be spared humiliation. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Although you may be a teacher, you are an overcomer helping other overcomers.

It is of course necessary to hold yourself in your Christ perfection. But there are two steps in the attainment. One is to hold in mind the perfect Idea; the other is the manifestation or working out in consciousness of that Idea. If you become anxious about what other people think of your manifestation, your anxiety interferes with the working of your faith. "Putting on Christ" is not a matter of a day or a month or a year. It is a spiritual work into which no limitations of time can possibly enter, and your growth is hindered if you become anxious over the thoughts of people who judge according to the appearance, not seeing the marvelous work which is being done in you daily. A great burden falls when one makes up his mind to follow Jesus Christ in seeking honor of no man. Paul said that he had not attained, neither was he already perfect, but he went right on teaching and preaching the gospel and millions have rejoiced in the light of the truths that he taught. If he had put his light under a bushel because of his infirmities and shortcomings, he would have blinded his own eyes, and the many who received through him the light of life, would have walked in darkness.

SOWING THE SEED

At the completion of the regular course you sent word that my next step was to have a year of practical demonstration. At the time I hardly knew what was meant. I did not feel that I could help any but myself, to say nothing about those who wanted me to help them. Since that time I most certainly have found plenty to do in this line of work. My first step was to become a Silent Seventy worker. This opened the way. The Spirit has

clearly outlined work for me to do and has gone before me and made the way mighty easy. It has been my joy to plant some seed in the soil of three minds within a couple of weeks. This seed most surely will flourish.

This sixth lesson, "The Great Demonstration," is of great help to me this week because it has given me some very definite and powerful Words to use in causing a young man to realize life. The physicians do not understand what is keeping the man alive. I have been seeing him for a week now. I have thought it best to make daily visits to him. This morning his mother told me that she wished that she had sent for me before. Up to this time she has been much against any such teaching. It was my delight this morning to have her acknowledge that it is Spirit alone which is keeping her boy alive.

A wonderful demonstration was made yesterday while making my visit upon this child of God. Almost as soon as I reached the house, and before I saw the patient, a hurry call for the physician was made in order that a hemorrhage might be stopped. While they were waiting for the physician I held my silence alone in another room. I most certainly realized the strongest Words of Truth that I could command. I demanded, in the name of Jesus Christ, that the flow of blood cease. It did stop. Indeed it stopped just about the time that the physician rang the door bell. I remained in the silence during the time the physician was with the patient, then I saw the patient and gave him the Truth which would take the "bad taste" out of his mouth and consciousness.

I have made another glorious demonstration within a couple of weeks which is of direct benefit to others and indirectly to me, because it is showing me clearly that *all things should be done for love's sake*. "Freely ye have received, freely give." You will be interested I know.

It is my privilege to be interested in a conference, preceded by a supper, which will take place in March. My suggestion that the supper be carried on wholly by the "love-offering" plan is to be carried out, but not without some

doubt in the minds of many of the dear people here. However, I felt *absolutely* certain that this could be done even here if it is done in Kansas City. With this in view I interviewed the manager of one of our restaurants to see what terms we could make for a salad, dishes, waiters, etc. The day I went for my final figures I was pleased to see that both the manager and the proprietor were beginning to take some interest. They asked me all sorts of questions which I was able to answer quite to their satisfaction. Then the proprietor said, "Well, according to your theory what need is there of our giving you any figures. Just let us send the bill and you pay it." I told him that that was all right and we would do it. I also told him that when we were dealing with business people we usually had to deal with them in a business way. Then I asked him to look a little deeper, and said, "Why send any bill at all?" He thought a second or two, and then said that he would *not* send a bill and that he would accept a "love-offering" from us as we were to receive from those who came to the supper and conference. Also, both of these men want to enjoy the conference with us. To me this is a great demonstration of the fearless power of the Spirit going before and making easy the way.—A. D. H.

THE HEALING POWER OF DIVINE LOVE

No study that I have ever pursued has given me so much satisfaction as the study of the Unity Correspondence Course. This study has been a revelation to me. Yes, revelation is the proper word to use, only I should use it in the plural and say that it has been a series of revelations to me.

In our lesson on Love our attention was called to the fact that from childhood up we had heard so often that God was love that the words fell like mere platitudes on our ears and thus left no impressions. But in the Course we learned that Divine Love was real spiritual substance, that it could and should be cultivated and that it was the greatest power given to man. We were then instructed

how to develop Divine Love, and how to overcome the difficulty of loving people who do not first love us, or who to the sense man have a repulsive appearance.

While pursuing the Course an opportunity was presented to me to demonstrate this mighty power of Divine Love. A friend of mine, who had some knowledge of Divine healing, and with whom I had had numerous talks on the subject, called on me one day and requested treatments for a woman afflicted with a goiter. The woman lived in a different town, but he described her as a worthy person, who by her own work supported herself and her husband who, he told me, had been a cripple for twenty years. Now, however, the goiter had reached such an abnormal growth that it was a hindrance to her in her work.

Surely, such a noble woman must be helped and I was willing and ready to help. It also gave me an opportunity to try my powers as a healer, and knowing "that every plant not planted by my heavenly Father shall be rooted up," I realized Divine Love for her. From the description of the woman my friend had given me, it was not only easy, but a real pleasure to realize Divine Love for her, and in time the goiter disappeared.

Soon after this I learned from another source that the woman's husband was not a cripple and never had been, but that he was earning good wages which she very injudiciously squandered, and that she was a daily patron of the five-cent shows. But I was to learn more—I met the woman. As she was not aware that I had been instrumental in removing her affliction, she did not take pains to hide the old Adam nature. The appearance struck me forcibly at once, and then when I heard her wishing her neighbors all kind of evil, and even heard her swear, it flashed upon me that had I seen her face to face before giving her treatments, I might not have been grounded firmly enough in Divine Love to have been of any aid to her.

It taught me that to do good healing work we must be firmly established in Divine Love. . We must learn not

to judge by appearances, but to see only the Divine image. We must learn to deny the false, and see only the good, and to train ourselves to hold everybody in the Divine or universal love, for love is the fulfillment of the law.—J. C. A.

ANSWERS TO QUESTIONS IN MARCH UNITY

What is meant by the expression, "Through Jesus Christ"?

The central figure in the Bible called Jesus Christ, stands before the world as the complete and full manifestation of the Ideal Man, the image and likeness of God. He demonstrated to their fullness the Divine possibilities in man; that is, he showed to humanity through example, what a man can be and do, by living consciously in the Source of Being.

When this perfect type-man, Jesus the Christ, said, "*I Am* the Resurrection and the Life, *I Am* the Life, the Truth, the Way, *I Am* the Door, and no man cometh to the Father except through me," he meant that the Divine Principle which he expressed must become the life Principle of every one else, and that we could not come to the Father, the Source of Being, which is Spirit, through personality, but had to come through Principle. Jesus Christ never claimed that he did anything of himself independently of this Principle, but he said, "It is the Father in me that doeth the works."

He also said, "Before Abraham was, *I Am*." This Divine Principle, the only Begotten Son, which animated the life of Jesus of Nazareth, and which is individualized in Man, always was in God and always will be. And this *I Am* which always was, is, and ever shall be in God, is the Way, the Life, the Resurrection, and the Door, and the Light of the World. This Principle of Being, this *I Am*, is also our Door, our Life and our Resurrection, and it is through the demonstration of this Principle of Being, that we come to the Father, the Source, or Spirit, the same

as Jesus Christ did, for he said, "Where I am ye may be also."

So the words, "Through Jesus Christ," and "Through our Lord and Savior Jesus Christ," means that we reach the source of our Being through demonstrating the Divine Principle of Being, which was so perfectly shown to humanity by Jesus Christ.—*Fannie Shrenk.*

[The above is a clear statement of the Principle, through which all men must come into oneness with the Father. But an important point is omitted from this answer. It is true we can only demonstrate unity with God through Principle, but the Principle eternally existed and men had not found their way into it. The race had gotten so far from the God consciousness that it could not restore itself, and a Restorer, a Deliverer was necessary. Jesus, conscious of his Sonship, came and took on himself the flesh consciousness with all its limitations and infirmities, that he might demonstrate over them and open the way for all men to enter through him into the realization of Sonship. So it is through Jesus, the Demonstrator, as well as Jesus the Principle, that all spiritual attainment is made. That is why there is power in his name. All adverse states of mind recognize him as Master because he has overcome them, and they all yield to the power of his overcoming name.—*EDITOR.*]

What do you mean when you say, "The Truth"?

I mean that which is real and eternal, the Word of God, the Law of Being. It is that which is right and just according to spiritual law. It is the living Word. It is God.—*Radford D'Orsay.*

I am inclosing the answers to the second lesson for your kind correction. You helped me to a better understanding in the suggestions you made on my answers to Lesson One.

This lesson is so full of meat that I find I could not feel I had really digested it and made it a part of myself for a long time, so I will send it on and trust that realization

will come. I find that accepting mentally is but the first step, and it takes much longer to so absorb the truth that it becomes a part of my subconscious.

I am delighted that you have now a department for the Correspondence School in the UNITY magazine.

I am more grateful than words can express for the precious light of Truth which has come to me through you all. I am quite alone in this thought and study, and often wish I knew someone to whom I could talk about it. There is such a hunger in my heart for this spiritual nourishment that I can't understand the indifference of others. Of course I do not discuss the lessons with anyone, and so I expect to find great comfort in this interchange of thought of the members.

I would be glad to have the names of any who live near me, and am glad at any time to have my name given, since I consider it a great honor as well as a blessing to be identified with you in the Truth.—*Alice E. Harrison, 326 Dempster Street, Evanston, Ill.*

I think the idea set forth in the last UNITY, whereby we as a class can become acquainted with one another, a good one. I like the idea of signing the full name to correspondence and would suggest the adding of the address of each one, for by so doing we could if near, call upon a student and so become acquainted personally. I for myself, would be delighted to have any who might wander this way, come to see me.—*Mrs. E. L. R. Jouet, Randolph, St. John, N. B.*

I have been treating a dear little Jewish woman who wants to believe and asked for treatments, but she don't seem to care to read about Jesus or the New Testament. I feel it is not right. Could you instruct me what to advise her? I am not treating for pay, but just for love of the little soul, and do want her to realize her inheritance.—*Mrs. P. N.*

The inner, higher Self of every man is spiritual and

responds to the Truth. If your friend opposes the Truth, it is only in the outer consciousness which has been trained in ideas that oppose. Therefore your treatments will need to be silent, appealing to the Indwelling One and so awaking her to the consciousness of his presence and of her oneness with him.

St. Louis, Mo.—Great joy came to me when I received my certificate from you. The time spent with you during my study has given me much happiness. Many times my friends would wonder and say that they did not see how I could do all of my own work and take up the study of Truth, but I always had my ready answer, that when we work hand in hand with God, through the consciousness of Christ in us, then all things are possible. So I pressed forward in the courage and the boldness of Divine faith.—*Mrs. S. T.*

The above is a hint to those who allow themselves to be held in bondage to the idea of time.

QUESTIONS

Students of the Correspondence School are invited to answer these questions. Answer one or both as you feel led.

What is body-consciousness?

What is regeneration?

We have on hand several lessons that have been sent in to us with no name signed. If you have returned your lesson and have had no word from us in a reasonable length of time, let us know. Perhaps your paper is in the "no name" file and we can identify it by the handwriting. Please follow instructions and give name and address with every lesson you send in.

"Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering, he shall reach the kingdom, and when he reaches the kingdom, he shall have rest."

TEMPLE TALK EXTRACTS

CHARLES FILLMORE



RUTH is tested by every ruling principle in the consciousness, and each passes judgment upon it according to his understanding. Pilate represents the ruling principle of the sense plane, the will, to whom the religious rulers bring this iconoclast and demand that he be crucified. Pilate examines him and says, "I find no fault in him."

This would indicate that sense consciousness has broader understanding than religion. Observation and experience proves this true in matters pertaining to advanced religious concepts. The church never takes a forward step from within. Every progressive movement is imposed upon it from without. The most violent opposition to liberal views of God's charity and love have come from those inside the church. The most fanatical people are those moved by some dominant religious idea. The most cruel and unjust people are those who think that God has revealed his law to them alone. They become so possessed with the idea that religion as they understand it needs defense and protection that they forget justice, override that human sympathy that makes the whole world akin, and actually make themselves fiends for God's sake. Truth is safer in the hands of non-believers, the so-called Godless, than in the hands of those who think that they and they alone have the keys to the kingdom of heaven. When a free and independent soul like Jesus comes forth with his proclamation of the indwelling God, they cry, "Away with him! Crucify him!"

So we find in our own minds that our religious opinions are not safe guides to absolute Truth. We have to be careful when a new statement of Truth is presented that we do not condemn it because it does not harmonize with

our former teaching. If our religion has been largely emotional, with a lack of real understanding, we are apt to let its bias be the standard of every new idea that comes to us. A purer and higher statement of Truth may come into our midst, and we may witness its beauty and good works, yet be so hypnotized by the idea that our church is the only church, or our science the only science, that we override the cooler judgment of the will, and allow ourselves to turn this innocent Truth over to the mob of fanatical thoughts to be crucified.

* * * *

Christ was not crucified and Jesus did not die. What was it that died upon the cross?

The sense of personality.

After the mind has been purified of all carnality, after the world, the flesh and the devil have been overcome, there yet remains a residuum, which may be termed the sense of self separate and apart from God. This also must be dissolved, and here is where the most trying experience of the initiate occurs.

Paul says, "Christ died for our sins according to the Scriptures," but this is a general rather than a specific statement. Christ is that Spirit of Truth which, said Jesus, "Whosoever liveth and believeth in me shall never die." If Paul used the word Christ as referring to this eternal, unchangeable one, he was manifestly in error. What he meant was that the sinner in Jesus died, and through the death of that personality a like dissolution was made possible to us all. Although the personality of Jesus was erased for our benefit, we have a like road to travel in overcoming evil tendencies. Before his demonstration it was impossible for anyone to get out of the hypnotic personality of the race thought and realize in its purity the Divine Mind. The door is now open through Jesus Christ and through no other, because no other mentality has dissolved the self and become one with the Universal.

The idea that man can and ought to overcome death is now taking a firm hold on the minds of advanced meta-

physicians, and many are striving to make the demonstration. But all who do not take advantage of the methods of Jesus in handling erroneous states of consciousness will be disappointed.

The New Testament is a veiled text-book for the initiate seeking degrees in the inner life. Rules are given for working out every mental state that may be found in the mind. It is like a text-book on mathematics, with all the rules for working every problem that may come up in human life, acted out in living figures. Instead of giving the value of the figures, it recites the relation of the ideas for which they stand. It is quite complex because it masses the action of ideas on three planes of consciousness—the spiritual, the mental and the physical. To the ordinary physiologist it has no message, because it represents the body as an aggregation of ideas. The eye, for instance, is the result of a desire to see, and is formed and sustained by that desire in the mind. Then to understand the eye, and perfect it as an instrument of sight, the true oculist must study all the ideas that enter into its formation. Thus studied the eye no longer seems a mere material organ. So with every organ of the body, they must be resolved into their original ideas before they can be understood, regenerated and spiritualized in the Jesus Christ way.

Jesus worked out step by step in his three years' ministry all the sins, shortcomings and limitations that enter into the mind and body of man, and the New Testament is the record of that work. After cleansing the body temple in detail there remained still a body concept separate and apart from the other bodies and also from the One Substance. This final surrender is typified in the giving up of the ghost on the cross of this material concept of body.

We should remember that in this process there is not what we ordinarily call death, because Jesus did not give up entire possession of the body; if he had he could not have resurrected it. What he gave up was the idea that it was his personal property, separate and distinct from other bodies. We will all eventually come to that place in under-

standing where we will see that there is but one Substance universal and that our bodies are actually interchangeable; that the very cells are in a state of flux and mix with the cells of other people's bodies. Then will come this final letting go of the mind of a personal body. This is high demonstration and must be preceded by thorough mental purification. The mind must be cleansed of separateness from even those who have reviled and crucified us. "Father, forgive them, they know not what they do."

* * * *

The last week of Jesus' work in the body was crowded full of stirring experiences. The importance of this brief period is shown by the fact that twenty-five of the eighty-nine chapters of the gospels are occupied with the events of this one week. It is the experience of metaphysicians that there are times of mental harvest when all the thoughts and words that have been held and spoken come all at once to fruition. Jesus said, "The word is the seed," and a truer statement was never made. A thought planted in mind germinates and comes to harvest in manner so like a seed that the simile is almost perfect.

Jesus gave several illustrations of the kind of ground these seed thoughts are planted in and the conditions they are liable to meet. The crop is dependent upon the sowing. Good careful sowing in rich ground will always bring a bounteous harvest. Jesus was doubtless sowing seed all during his thirty years' obscurity. He cultivated that seed in his three years' ministry, and harvested it in one week.

Regarded from the temporal standpoint his harvest seemed agony, crucifixion, death. But when the spiritual understanding is opened these are changed to giving up mortality, crossing out bodily sensation, and coming into a consciousness of indwelling life.

So those who have sown the good seed seem to have at certain times harvests in which the body goes through what the sense man calls agonies. However, the sower will tell you that there is not that sense of suffering which seems, and which was experienced under the old belief in physical

reality. To the one spiritually quickened these crucifixions are part of a phenomena which seem removed in a measure from the control of self, and there is no real suffering such as was experienced under the mortal law. Again and again those who have seemed in bondage to some bodily discord have said, "This is not at all real to me. I know that my body is in bondage, and when I think of it as material I suffer, but when I affirm my spiritual supremacy it withdraws and I am serene."

Jesus was undoubtedly in this inner consciousness and did not suffer as pictured in the agony descriptions of those who see the sense side only. A commentator says it was a kindly custom of the Jewish ladies to give to those who were being crucified a stupefying draught of wine mingled with a powerful narcotic drug, bitter, but offered as an anaesthetic to stupefy and dull the sense of pain. Jesus tasted it, recognized that it contained the drug, and resolutely put it away. He wanted all his faculties alert.

So we find in our harvest times, when the mind and body are going through changes that precede a new state of consciousness, we should be careful to resort to no aid or help that will in any way dull the activity of the regenerative work. One affirmation of unity with the Father will be more potent than barrels of anaesthetics. In such an hour let your oft repeated statement be with Jesus, "Father, into thy hands I commend my spirit."

* * * *

Man appears to have a material body. By "material" we mean that apparently solid substance which we see in the forms of the visible world. The fact is that there is no such solid substance. Science has demonstrated that all matter is in a radiant condition and that its so-called atoms do not touch. One observer says, "The atoms of the very flesh itself revolve around one another like cannon balls, not one of them touching the other." Edison says that the atoms of matter have force and intelligence. Lord Kelvin says that an atom of matter is a vortex in a universal ether having none of the properties of matter. In other words,

matter is the point of view from which we behold a universal substance having neither weight, size, shape or visibility, but which may take on the appearance of these, and numerous other limitations, according to the ideas encompassed by the beholding mind. The idea of *hearing*, for instance, has fixed its disappearing vibrations at 40,000 in a second, where it reports the sound so high and shrill that the ear cannot hear it, and it is lost to further comprehension as sound; but the idea of *sight* has formed an organ that takes up the vibrations when they are four hundred millions of millions to the second, and it first reports red color. As these vibrations gradually increase their rate, sight reports yellow, green, blue and violet, where it again loses them. Man has no sense organ to report the vibrations between forty thousand and four hundred millions of millions, yet we know that they are in action all about us just the same.

These are the reports of *physical* science as to the materiality of the visible world. Summed up, they all testify to a world of force and intelligence as the basis of all visibility. We metaphysicians accept their conclusions as corroborative testimony that all is mind, there is no matter. The idea of matter is a wrong conclusion on the part of the beholding consciousness as to its own relation to and power in a Universal Mind. The "natural" body is a limited concept of Substance.

Jesus cast out of his mind all these false conclusions —these "sins" which cause us to miss the mark of our high calling as Sons of God. He, step by step, idea by idea, cleansed and purified his consciousness until it reflected the Substance of Divine Mind. This made him master of all the ideas that formed his body and he could understandingly say, "Destroy this temple and in three days I will raise it up." To prove this he willingly submitted to what seemed to be death on the cross. But did he really die as the average mortal dies? If he did, his body would have remained in the tomb and the resurrection would have been a failure.

When we understand the true relation of form to idea

we answer these questions scientifically. We know that Jesus, instead of losing hold of the indwelling life and intelligence at the change called death, retained all his faculties—"Of those whom thou hast given me I lost not one." Then in the quiet of the tomb he brought into right relation the ideas of life and intelligence which project body, and it was a simple matter to walk forth an overcomer of death. The hard work was all done in laying hold in his years of mental discipline of the life and intelligence that made that body.

My experience in conserving, purifying and building up the life that is incorporated in my body form, convinces me that the overcoming of physical death is merely a question of co-operation with the forces that enter into that intelligent machine which we call the human organism. From my experience I can also see by analogy how Jesus retained a mental hold upon the inner forces of his organism and again brought it to visible action without resorting in any way to the so-called miraculous. It is a process of *I Am* dominion extending to every center of life and volition in the form. Every ganglion is a brain, and the *I Am* must be established through silent attention or concentration in these various brains in the body until it can think, for instance, through the stomach as readily as through the head. When this process of reclaiming the body is complete, it walks forth from the tomb of matter, and death is overcome in victory .

* * * *

Mary Magdalene represents the psychic realm of consciousness. This realm is demonized, and from it in himself Jesus put forth seven devils (Luke 8:2). It is here that the emotions have their centers of action. It is the seat of desire. Its lower stratum is sensation, the serpent that tempted Eve to eat of the reserve life substance of the generative nature, which is in the very center of the body—the fruit of the tree of life in the midst of the garden. When the psyche tastes this animal sensation, it becomes so infatuated with its new-found source of pleasure that it

communicates it to the reason, and Adam also eats. Then trouble for man begins. Instead of an ascending, refining process in the consciousness, we have a descending, coarsening process. This proceeds to a point where the higher faculties separate from the lower, and "man is a god in ruins." This sin leads to sickness and death. The fires of lust and remorse burn in mind and body—hell is made.

But this "god in ruins" must be rebuilt. God sends his Christ into the soul sick of its fleeting lusts, and the process of again connecting Adam and Eve with the Father is completed in Jesus. Jesus is Adam resurrected in understanding; Mary Magdalene is Eve purified in desire.

The "two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had laid," are Affirmation and Denial. It is through the use of these messengers of the *I Am* that the body is taken out and away from the tomb of matter and flesh. But the psyche is not wise. It seeks its Lord, its real spouse, in the physical. Instead of looking up to heaven, it stoops down weeping and looks into the tomb of physicality. But "He is risen; he is not here."

"Jesus saith to her, Touch me not; for I am not yet ascended unto the Father." This means that the consciousness must be one with the Father before it can safely deal with the subtleties of the psychic realm. The meaning of the Greek word translated "touch me not" is, *do not cling to me*. The psychic is of a clinging nature. It fastens its hopes and fears, sympathies and desires upon the *I Am*, and he is bound by them unless he is constantly on guard against her siren song.

It is written in the legends of the mystics that at the door of heaven, and just as the initiate is about to pass in, he meets a beautiful woman, the most fascinating he has ever seen. She weeps, she sings, she expatiates upon the beauties of the world in which she lives, and he, turning to her, becomes bewildered and loses sight of the ray of the open door.

When, in your resurrection moments, you behold the

illusions of the psychic realm and say unto them, "Touch me not," you are safe and will go higher. If you allow them to cling to you, they will hold you in the transitory pleasures of the psychic realm, and your ascension into the New Jerusalem will be delayed again and again.

THOSE WHO WOULD HAVE MUST GIVE

What would you think of a rose that would say to itself, "I cannot afford to give away to strangers all my beauty and sweetness. I must keep it for myself. It is wasteful extravagance to give these things away"? But behold, the moment it tries to store up, to withhold them from others, they vanish. The fragrance, the beauty, do not exist in the unopened bud. It is only when the rose begins to open itself, to exhibit its petals, to give its secret, its life to others, that its beauty and fragrance are developed.

So selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his helpfulness, and withholds the fragrance of his sympathy and love, finds that he loses the very thing he hoped to gain. The very springs of his manhood dry up. His finer nature becomes petrified. He grows deaf to the cries of help from his fellow-men. His tears are dried up, and he stares at misfortune without wincing.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to love, and you soon lose the power to love. Your affections are paralyzed, your sympathy atrophied from disuse, and you become a moral cripple. But the moment you open wide the door of your narrow life, and like the rose send out without stint your fragrance and beauty upon every passer-by, whether peasant or millionaire, you begin to develop a marvelous power.—*Marden.*

Do not let the idea enter your mind that you are opposed in your work. There is no opposition to those who are working in the name of Christ Jesus.

SUNDAY LESSONS

There is an increasing demand for metaphysical instruction along lines of practical everyday application. The new light that is being turned onto the Scriptures makes their study interesting, even fascinating, but it is far more important that we understand how the Spirit of Truth is guiding us today. Realizing this, we have decided to supplant our Bible Lessons with a *Sunday Lesson*, in which the truths of Christianity will be fitted to the needs of modern civilization.

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principles. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, APRIL 27

SPIRITUAL UNDERSTANDING—LIGHT

SCRIPTURE REFERENCES: God is Spirit; and they that worship him must worship in spirit and truth.—John 4:24. And God said, Let there be light: and there was light.—Gen. 1:3. Let your light shine.

SILENT PRAYER: *Let the indwelling light of my spirit be now manifest.*

The study of God and man is identical. Your understanding of the Divine Trinity involves an understanding of your place in it. There is the Father, the great Universal

Mind; the Son or Christ, which is *I Am* identified; and the Holy Spirit, or manifestation. God, the great Supreme Source, is the foundation of all. The relation of man to this source is revealed to *I Am* identity independent of any scripture, independent of tradition, independent of any external authority whatever. It comes from the light within. The first lesson in spiritual development is to know that every one has within him the light, the light of Divine understanding, "the light that lighteth every man that cometh into the world." Those who do not recognize that they have this inner light are in some of the reflected, secondary states of consciousness. The first awakening is the "light"; then come the other steps in order. The statement, "I am the light of the world," cannot be taken in a personal sense and applied to Jesus Christ alone, because he said, "Ye are the light of the world." He taught that the expression of the Universal light and power was possible to all men. Then let us seek the true light—spiritual understanding.

The Hebrew Scriptures are undoubtedly the highest corroborative testimony of the light within; yet we should remember in studying them that the letter killeth; the Spirit maketh alive. In Genesis it is written that the earth was without form and void, and darkness covered the face of the deep. "And God said, Let there be light, and there was light." We may take this in a physical sense and say that it means the light of the sun and the moon; but it means more than that, because the sun and the moon were not created until the fifth day. Symbolically, that is, spiritually, the "earth" represents the personal consciousness, and the "light" that which perceives and knows. It is universally conceded that it is the mind that sees.

Metaphysicians understand the law by which we carry our bodies in mind, and how we change them by changing our minds. Get a right understanding of man—who he is and what his powers are—and all things shall be added unto you. The question is primarily to get the "light," and through it make connection with the Infinite Resource. Some people poise themselves in the outer, and

think in some intellectual way, by some philosophy that has to do with the occult, they will get the "light." But they find only a temporary, reflected light, because they have not sought and made connection with the Supreme Light. Seek the Most High, and then you will know the true light that lighteth every man that cometh into the world of Truth.

QUESTIONS

1. How does man discern the character of God?
2. Where is the light of Divine Understanding found?
3. What should man's attitude be in studying the Scriptures?
4. Give the metaphysical meaning of "light" and "earth," as used in first Genesis.
5. Explain the difference between intellectual understanding and spiritual understanding.

SUNDAY, MAY 4

GOD'S GIFTS TO MAN

SCRIPTURE REFERENCES: I will pray with the spirit, and I will pray with the understanding.—I Cor. 14:15. The letter killeth, but the spirit giveth life.—II Cor. 3:6. Walk in the Spirit, and ye shall not fulfill the lust of the flesh.—Gal. 5:16.

SILENT PRAYER: *Let thy only begotten Son, the Christ, be made manifest in me.*

God has given all of his transcendent powers to man, and it rests with us whether we will express them or not. We may connect ourselves with the light of God or with the outer darkness, or with the realm of reflected light. There are many philosophies, but only one Truth; that is light, Divine Understanding. The light of Truth resolves everything into ideas. Those in understanding look upon the phenomenal world and interpret it from the ideas it represents, and not as it appears.

When Jesus Christ said, "I am the light of the world," he was not talking about the lights of this planet. It is true his light shall light the minds of all men, but in reality he was saying that *I Am* is the light of its own world. When he spoke about raising the "temple" he referred to

his body; so in talking about the "light of the world" he meant his world. Each of us has our own world. No two of us see alike the things about us. Man's first concept of the external is all wrong. He judges of things as they appear, and later must learn the principle and figure everything out by it. Time was when men thought the earth was flat, and that the sun rose in the east and set in the west. This was the appearance, but it did not chord with the facts; so there are many things which appear the very opposite of what they are in reality, and when the light of Truth shines in we begin to change our concept of them to fit the Truth instead of the appearance. This is especially true of our concept of man. He appears the opposite of that which he is in reality. When we say, "Let there be light," then we begin to see him as he is.

Light is the Understanding Principle in mind, and in Divine Order always comes first into consciousness. It is the first step of the first day. When we take the second step we should not let go of the first. If we are in the Principle we will carry all the steps along together.

As a race we are coming into the understanding of wonderful laws of mind. We have a parallel in the laws of the air. Jesus compared the spiritual man to the air. Aviators find there are currents of air they know little about. In the race's mental atmosphere there are many currents of thought, and if you would keep abreast of the knowing quality you must continually declare, "I do know." Then you will be able to handle all these thought currents and keep above every adverse wind.

Men know little about light. Theories about it have changed many times. Light is something which has to do with energy in the Universal Ether, but just what it is nobody knows. It has been discovered that there is no light outside of the eye. The whole air may be full of vibrations that turn to light in the eye, but there is no light without the eye to see it. Our eyes only receive certain vibratory rates of energy, consequently only a little of the great universe

is seen, and no two people see things alike. By high statements the mind opens up and takes in more light.

Light depends upon consciousness, as sound is sound only when it impinges upon our ears. Light is Principle. It is the *I Am*, in man. We make our own world and everything in it. The proclamations of the One Infinite Mind are going forth through its lawful avenue, man. We are individualized by our wills, and have the power to manifest the One Mind and Will in its fullness, or its opposite. We can remain in darkness by thinking and speaking of our ignorance, or become illumined by proclaiming our union with the great Source of Light. Follow Jesus Christ and declare with him, "I am the light of the world," and keep on declaring it, whether the light shines into your consciousness all at once or not.

QUESTIONS

1. What is the fundamental character of all God's gifts to man?
2. How shall man correct his judgment of his real nature and that of the world about him?
3. What power of the mind should first be developed?
4. What are some of the evidences of a new race thought, and what did Jesus use to illustrate Spirit?
5. What do men know about the real character of light?

SUNDAY, MAY 11 STATES OF CONSCIOUSNESS

SCRIPTURE REFERENCES: Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5. We have the mind of Christ.—I Cor. 2:16.

SILENT PRAYER: *Let the thoughts of my mind and the meditations of my heart be of Thee.*

As you go on in your expression of Divine Mind you will find that you have many phases of mind in yourself to deal with. These we call "states of consciousness," and they must be brought into harmony under a certain Law. The Law is revealed when man claims the light. All that becomes part of us does so through mental appropriation.

We appropriate ideas out of Divine Mind as we eat food from the natural world. You must make an effort to eat, and you must make some mental effort before you can draw out of the Divine Mind its great ideas.

To get a complete understanding of a question requires that we go to the foundation and search out the cause of all that is involved in the subject. In considering the tendency of the mind to wander into forbidden paths for knowledge, we would first inquire, What is the cause of this tendency? Why should the great All-Good give to man or express through him a faculty that requires discipline, that needs to be coached and taught, and that must sometimes enter into knowledge through hard experience? It must be that God is the Principle of Life, and that through man he is demonstrating himself. If God had already demonstrated his perfection there would be no necessity for creation. But we see creation going on, and there is proof that the One Great Mind is constantly expressing itself. We are part, and an important part, of that expression. Every finer impulse that we feel must have its source in the progressive Mind of the universe.

There are two great phases of mind—cause and effect. We cannot find cause by studying effect, but must enter directly into the cause side and study it until it reveals itself to us. Jesus said, "God is Spirit, and they that worship him must worship him in spirit and in truth." The sequence of this is that we must look into the spiritual side of every proposition.

As students we find that the faculties of mind can be expressed along definite, orderly lines, or in indefinite, disorderly ways. One of these inherent faculties is the desire to *know*; we call it the "understanding," because it is constantly seeking knowledge. This faculty may be suppressed by the will, and the mind then settles down in a state of ignorance. If it is expressed in the outer realm alone, it becomes mere curiosity; flits here and there seeking knowledge and finding it not, because it has not made connection with the real source, which is absolute knowing. Every

question has its spiritual root, and that root is in the realm of absolute ideas.

Roughly speaking, man is a threefold being. His intellect expresses through the head, the emotional nature through the heart, and the physical through the body. But this is not all of man; if we go deeper we find that he has a spiritual nature and organism through which he expresses Spirit. All these departments of man's being are necessary that he may have complete consciousness, and express all of his faculties in the orderly process of creation. This brings us back to mind. Man is mind in every phase of his being, and he should not stop with the individual, limited consciousness, but merge himself into the universal Mind and come into the consciousness of the Absolute. This applies to every faculty, and constitutes that worship of God described by Jesus as "In Spirit and in Truth."

QUESTIONS

1. What are "states of consciousness"?
2. What is the object of man's existence?
3. With two realms of existence before us—the formless and the formed—how shall we find the Truth?
4. What spiritual faculty is pressing forth in us when we want to know?
5. Give the threefold character of man.

SUNDAY, MAY 18

THE NECESSITY OF MENTAL DISCIPLINE

SCRIPTURE REFERENCES: Here is the mind which hath wisdom.—Rev. 17:9. Be renewed in the spirit of your mind.—Eph. 4:23.

SILENT PRAYER: *Let the Divine Law guide and direct all my thoughts, through the Spirit of Truth as promised by Jesus Christ.*

Men are everywhere awakening to the necessity of disciplining their minds. We train the domestic animals and harness the forces of nature, yet let our own wills run wild. We can never be the perfect man we idealize until

we have disciplined our minds and taken control of our thoughts. We cannot be truly religious until our minds are put in order and all our ideas brought into harmony with the Ideas in Divine Mind.

All worship should be for mental discipline and all meetings should begin by putting the faculties in a receptive attitude. Jesus Christ gave treatments for mental discipline, especially the will. He recognized the Higher Will, the God Will. He addressed the Divine Will as if it were intelligent Principle. He said, "Not my will, but thine, be done."

"As a man thinketh in his heart, so is he." The majority of people think in the head and starve the heart, and the result is a lack of poise. The only true, well-balanced thinking is in union of the head and heart. We should practice thinking in our hearts, in the within; this will establish equilibrium, and we shall find our souls. If we think wholly in the head, in the world without, we lose our souls; and "what shall it profit a man if he gain the whole world and lose his own soul?" The soul must be built up, and to accomplish this, soul-concentration must be practiced. Then let our daily prayer be that we may think in the heart. If we practice thinking in the heart we shall have better thinking in the head. At the heart we come in touch with the universal Soul of Being, and we feel and know God.

We find that our minds work along definite lines in all successful thinking. The mind constructs temples, stone by stone, step by step. The power of man is in his mind, and the last step in constructive thinking is to realize the consummation of your idea. You start your thought with a certain idea, and carry it along in various steps until a conclusion is reached. That conclusion is the fruit of your thought, and this holding in mind the consummation is necessary to the completion of any line of thinking. If your thinking is without this definite conclusion, you go on and on and never arrive. God completed his creative process, and rested on the seventh day from all his

work. Divine Mind is a type of the individual mind, and it is safe for us to follow it in all our thought processes.

Right here your attention is called to some of the side lines of thinking, showing how you may avoid discouragement if you do not see fulfillment at once of your ideal. For any seeming divergence there is probably a lack of concentration or of faith in the power of your own mind in unity with the Universal Mind. If you do not have confidence in all the steps of your mind, the consummation is disappointing. No matter what the seeming may be, you should declare completeness, because nothing is done without the Word. Say "It is finished," and rest in the consciousness of work done. Stick to the proposition that all is fulfilled and nothing is lacking. If you admit lack, you close the door against full consummation. All lines of thinking have to be carefully handled, because we are dealing with Principle, which works like chain lightning, but which may be stopped by a very little doubtful or weak thought. Do not put any limit upon your possibilities. Remember that when the large army of Assyrians encompassed the little band of Israelites within the city, Elisha saw the mountains round about full of chariots and soldiers, and the Israelites were delivered. Do not be discouraged. Make your statement of Truth, regardless of appearances, and rest in the confidence in the Supreme Mind to bring it to pass.

QUESTIONS

1. What is necessary to true religious thought or Divine Inspiration?
 2. Should man locate his thought, and where?
 3. What are some of the processes of definite thinking?
 4. What is the meaning of God's *resting*, and what is its application to man's mental work?
 5. What are the limits to the achievements of man when he co-operates with Divine Mind in his thoughts?
-

Every time a man smiles, much more when he laughs, it adds something to his fragment of life.—Sterne.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

**SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.**

CLASS THOUGHT

April 20 to May 20, 1913

Held daily at 9 p. m.

*I rest secure in the Consciousness of the Christ
Wisdom guiding me in all my ways.*

PROSPERITY THOUGHT

April 20 to May 20, 1913

Held daily at 12 m.

*The Spirit of Prosperity and Success has entered
into my affairs, and my visible supply is abundantly increased.*

THE PROSPERITY THOUGHT

The Spirit of Prosperity and Success has entered into my affairs, and my visible supply is abundantly increased.

Every visible item of wealth in the world today can be traced to its invisible source. Food comes from grains. Grain is planted in the earth; but who sees or knows the secret quickening that touches the seed and makes it to bear a hundredfold? No one. That is all carried out in the invisible Source of things; but the result of that unseen force acting upon the grain produces food for the multitude.

The physical substance that we call the earth is the visible form of the spiritual substance that pervades all things. The grain is put into the earth, but it is the quickening thought that runs through the spiritual universe that causes the life germ to start and take hold of the physical substance that nourishes it.

The Word is the seed. The Word is dropped into the spiritual substance. It germinates. It grows. It brings forth after its kind. "Do men gather grapes of thorns, or figs of thistles?"

You who farm and you who garden choose the seed for next year's planting from the finest specimens of this year's crop. You reject every defective seed that you detect. If you think that your own harvest does not give you the right seed for the coming planting, you send abroad for the best to be had. In this way you make sure of the nature of your coming crop.

If you want prosperity you will have to exercise the same intelligent discrimination in your Word seed that the farmer uses in selecting his corn seed.

You can begin now to bring prosperity to you. Talk plenty, think plenty, give thanks for plenty.

The spiritual substance out of which the visible item of wealth comes is never depleted. It is right with you all the time. It will respond to your faith in it, and will yield according to your demands upon it.

ANSWERING MANY QUESTIONS ABOUT SILENT UNITY SOCIETY

At least 50,000 people observe the silent spiritual communion every night at 9 o'clock.

There about 26,000 registered members, but thousands join in the silent word who are not registered.

All that is required to become a member is a sincere desire for the help of God. If you want a certificate from this center, we shall be glad to send it to you on application.

The benefits are beyond enumeration to those who are *faithful* in their daily observance of the silent hour—those who are negligent get the smaller good.

By our continued and persistent observance of this silent hour we have found that there is Energy, Intelligence and Love that pervades the whole universe.

As Energy it is perceived by man, first as a feeling of lightness and new life throughout the organism, and second, as a steady but progressive vibratory energy rebuilding the body.

As Intelligence it is first perceived in a new understanding of life and a broader comprehension, and second as an illumination of the mind that cannot be mistaken.

As Love it manifests itself in greater charity for the shortcomings, opinions and doctrines of others; and finally in the great brooding Love itself flowing forth from the heart-center and seeing only its own pure self everywhere and in everybody.

These experiences do not always come in order, but vary according to the spiritual desires, and *attention* to things spiritual, of the seeker.

Healing of bodily ills of course follows. Some are healed quickly, others slowly, but *all* are healed who persist. When you introduce into your consciousness fresh energy and life the old negative conditions must of necessity disappear.

Many who are not familiar with spiritual ways can-

not understand why we want people who live in the far East and those who live in the far West to sit at 9 p. m. when there are several hours difference in time.

In Pure Spirit, the realm of Seed Ideas, time and space are unknown. Whenever you open to that realm you are in touch with the Father of Lights. That is what we all seek and to which we shall all attain. Yet many do not at once center their attention at this ultimatum—their consciousness has been cultivated along the lines of intellectual research and the vibratory forces that arise from thought generation. From this plane it would seem that we should give attention to time, but even here we find that it is not necessary. Thought waves travel like sound waves, and those who hold the "class thought" at 9 p. m. in the New England states are generating thought currents that are taken up and carried forward hour after hour by those living to the West, until the Pacific coast is reached. So if you live on the thought plane, put yourself in the current wherever you are and you will get the radiation that is traveling west.

But just as fast as you can, get out of thought vibration into spiritual realization, and thus become a radiating center yourself.

All things and states of consciousness are formed by thought action, and the difference between the Christian and the common man is that one lives in the realm of Spirit and its ideas, and the other lives in vibration alone, without himself being a spiritual generator. His thought vibrations are mere reflections, therefore just as apt to be discordant as harmonious.

There is no fixed membership fee nor dues to carry on the work. We have undertaken it as servants of the Lord, and we look to his Spirit, inspiring all his children who are benefited through this ministry, to help us to carry it forward. No demand of any kind is made upon members, and they assume no obligation whatever. If they are helped spiritually or physically, or even if they consider it a worthy

work, we are sure they will listen to the inner prompting and divide with us their substance.

To "hold the class thought" means to silently repeat it over in mind until you realize that inner presence of the Soul World all about us, of which one of the Wise Men in "Ben Hur" said, "There is a kingdom on the earth, though it is not of it; a kingdom wider than the bounds of the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact as our hearts are facts, and we live in it continuously, without seeing it; nor shall any man see it until he has first known his own soul; for the kingdom is not for him, but for his soul."

But we tell you that this kingdom is yours to know both in soul and body, because they should not be separated. It is this idea of separation that has kept us out of this kingdom of God all about us. Resolve to be kept out no longer. Assert your unity with the Father and take the kingdom of heaven by force.

FAITH

CAROLINE M. BELCHER

Strong Faith, bright Hope stand here inviting me;
Not Hope, but *Faith*, my guiding star shall be.
Faith knows the consummation of each strong desire,
Ere Hope's rose-tinted hues touch hills with fire.
Faith holds the gift within her folded hands,
While Hope brings promise from far-distant lands.
Faith knows 'tis done, and stands serene and strong,
Pouring out blessing with her thankful song.

God's beauty, truth, right, power, are continually pressing for entrance into all souls in the universe, and as much enters as it will allow. But, as the light that enters is affected by the quality of the window it passes through, so it is with the light of God shining into human souls.—*Samuel Longfellow*.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity.*

It is conceded by all thinking people that man is created in the image and after the likeness of God, the absolute perfection. That he is not manifesting that perfection, that purity of thought, that loftiness of purpose, that consciousness of oneness with the Father, and consequent poise and dominion over all things, is evident. That he (the apparent man—not the image) is in a condition of sin, suffering and dissolution, is also evident, and it must be true that he has come into this condition through believing in the sense consciousness, the lie of the serpent of sense, and disobedience to the Lord God. That lie (delusion of sense, or the sense consciousness) shut him out from the presence of God, or rather from the consciousness of his presence, the Christ-consciousness, and left him to revel in the realm of appearances, in the wilderness of sense.

In the Adam or sense consciousness, man, the soul and its expression, dies, and in the Christ or spiritual consciousness, he is coming to life. "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The "one man" through whom disobedience came is the Adam or sense consciousness, and all have it in some degree. The "one man" through whom all are made alive is the Christ or spiritual consciousness.

Jesus says, "He that believeth in me [the Christ consciousness of oneness with the Father], though he were dead [in the Adam or sense consciousness], yet shall he live; and he that liveth and believeth in me [believeth into the perfect expression of the Christ of God], shall never see death."

* * * *

"If any man come to me, and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple."

I turn to you for an explanation, as this verse seems so confounding I can't see the exact meaning.

Another perplexing problem is the question of white slavery. I have decided to be a worker if possible, not because I want to, but it is a necessity in the great battle of today. Now I would like to know in just what way one could do the most effectual work. If you would inform me I will be very thankful.—* * *

The word "hate" in the passage you quote is Oriental figurative language, used to make the meaning more impressive. The meaning is, "Loves father and mother more than me." Jesus taught that in order to enter into spiritual consciousness, it was necessary to relinquish the personal consciousness, or the material idea of relationship. The marriage and family relations are a concept of the Adam consciousness. Jesus plainly teaches that in heaven such relationship does not exist. They "are as the angels in heaven." All relationships pass from the Adam consciousness (the realm of death) to the Christ consciousness (the realm of life), and are a hundredfold more dear and lovely than when they lived in the mortal concept of error and error conditions.

Do we love less when we lose the sense consciousness of ownership? Do we not then love with the pure Christ Love that knows no separation, the spiritual companionship beside which all earthly concepts of love shrink into insignificance?

You are appalled at the "white slave traffic." Yet there are more white slaves and more sin legalized by man-made laws, than under the traffic, and the latter is the breeding place of the former. Is it a wonder that children born of sense gratification should themselves have carnal desires, or that the Adam idea of necessity should culminate in the present crisis?

Where will you strike the first blow at the slave trade? Jesus says, "I, if I be lifted up, will draw all men unto me." If the Christ consciousness be lifted up it will draw all that is true of men unto it, and the errors of the personal or Adam consciousness will be no more.

Day and night the Truth goes forth from this center,

lifting up the indwelling Christ, the Light within that shall dispel the darkness of the personal consciousness by lighting up all the inner recesses of soul and body, redeeming the life forces, transforming the functions of generation and lifting up the life forces into regeneration, unfolding the beautiful possibilities of the life "hid with Christ in God." Then the daughters and sons (expressions) of the sense consciousness shall become the daughters and sons of the living God, and there shall be a new heaven and a new earth, wherein dwelleth righteousness.

* * * *

The Sabbath of the Lord has nothing whatever to do with any day of the week. God did not make days and weeks, nor has he darkened his clear concepts of Truth by the time element. Time is a mere invention of the mortal.

The Sabbath is a very certain, definite thing. The Sabbath is a state of mind which one enters or acquires when he goes into the silence of his own soul or into the realm of Spirit. Here he finds true rest and peace. The seventh day means the seventh or perfect stage of one's spiritual unfoldment. Man had become so lost in the darkness of sense consciousness that he could not save himself, so a savior came. When man lays hold of the indwelling Christ—the Savior—he is raised out of the Adam consciousness into the Christ consciousness. He then enters the seventh stage of his unfoldment where he finds rest and peace. The Sabbath can be enjoyed at any hour. Man shows his ignorance and limits his happiness by confining the Sabbath to some one of the days of the week. He should learn to read the Bible in the Spirit, and pay less attention to the letter of it.

* * * *

The storms of hail, etc., are accounted for by knowing that their animating cause is in the race mind. The race and the individual make their own world and exist in it just to the extent that they believe that they are separate from God and have no communion with him. From this it follows that they believe there is lack of life, love and intelligence in

much of the universe, and especially in their immediate environment. This universal life will not act for them when they are in this error state of mind. They ignore its protecting power. They soon find themselves overtaken by their own negative thought creations—hail storms, earthquakes, floods, etc. If man wants to be safe he must go back to Paradise, the Garden of Eden, the kingdom of God, all of which are within himself.

* * * *

Since faith is stirring so strongly in you, you have come to the place in your experience that Abram (faith) had when God led him out and told him to look up and count the stars if he could number them, and said, "So shall thy seed be." The seed of faith is thought, and its unfoldment is rich ideas in unlimited numbers. Rich ideas are ideas of Truth, the foundation of all riches.

Abraham (the father of a multitude) was first rich in ideals, then through obedience to the inner voice (God) he brought these ideals into manifestation, and became very rich, "in cattle," physically, "in silver," financially, "in gold," spiritually.

This unfoldment of riches we declare for you, only do not limit the amount, for you thus limit the power to receive. Know that the Christ Mind in you is riches unnumbered, inconceivable, your hope of glory, the perfection of character, the divine image in you.

* * * *

"God is Spirit." According to the best Greek scholars the article "a" is omitted in the text quoted. See margin of the Revised Version. The Emphatic Diaglott also reads, "God is Spirit."

Because a certain statement is printed in the Bible, its existence there does not necessarily make it true. The Bible has been translated by men a great many times, and they have, of course, made numerous mistranslations and interpolations. Somebody slipped in the article "a" to suit his own personal understanding. But so long as one attempts to read the Bible according to the mere letter he

I Rest Secure in the Con-
sciousness of the Christ
Wisdom Guiding Me in All
My Ways.

will never be satisfied. "The letter killeth, but the Spirit [of Understanding] giveth Life." In the Silence ask this inner Spirit for the meaning of every passage in the Bible, and you will receive what you cannot get from any external authority. * * * *

We do not consider it profitable to indulge in speculation as to the condition of those who have failed to demonstrate eternal life, or whether they can give messages to the living. When God has any speaking to do to the living he speaks directly to them by his indwelling Spirit; he does not go by any roundabout method through those who have died. Those who look for "messages" from God through any intermediary will be disappointed. They should learn to "Be still, and know that *I Am God.*"

Those who work in the psychic realm are yet in their sins and are much deluded if they think that work is spiritual, that is, of God. Jesus was not a medium nor was he in any way interested in any such work. He was about his Father's business which in no way appears to have been mixed up with psychism.

The subconscious department of mind often gets control of people who are of a psychic trend of mind and "gives lectures and messages" and does many other wonderful things. The subconscious is the storehouse of all one's past experiences. In it lies buried much knowledge, memories, and many errors. But it cannot satisfy. All people must go higher into the spiritual realm.

* * * *

We of ourselves do not heal. We help others to know that the Healer is within, that the Christ Self, the Divine Image ever at the center of every one, is the *only* healing power, and we speak to their consciousness the words of life and truth that will awaken them to the presence of the All-Power within them. When the conscious thought is turned to the indwelling Christ, through exercising the power of the mind in faith, they become receptive to it, and then this quickening, healing, all-pervading Spirit-activity restores the soul, and the body *must* express corresponding

wholeness. It is our mission to open to people the door of the kingdom of God, and assist them in establishing within themselves the right relation of all the Divine Ideas of the kingdom. As fast as this is understood, and the conscious mind is harmonized with the Divine Mind in the true relation of its Ideas, the body shows forth the wholeness of the perfect body Idea in Divine Mind. This being true, it is a libel on the Absolute Truth of Being to say that it cannot repair, restore, or create anew the manifestation of any of its Ideas. In this you read correctly the Law that is written upon the tablet of your heart.

O B S T A C L E S

EDITH A. TALBOT

Like Jacob, fought I till the break of day;
Throughout the night I fought with might and main;
I cried, "Go not until thou bless me! Stay!
It shall not be I toil and strive in vain!"

When night was over, "Let me go," he said.
"Not till thou bless, my Obstacle," quoth I;
And then he blessed me; in the sunrise red,
I saw the angel face of Opportunity.

Truth is mighty and will prevail. No matter what the world may say, "One with God is a majority." Therefore, whatever you have to do, whatever you believe to be right, do it with all your might, and you will not be left alone in weakness to establish the truth. To be one with Spirit and united with soul is to be a co-worker with the angels. Therefore let the world say of you what it will, you may defy it and all its rulers for Truth's sake. You have to establish the kingdom of God and the spiritual light in this fair land—Street.

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Bentham*.

THE NAME

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, . . . doth this man stand here before you whole."

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

"Jesus Christ, far above all principality and power and might and dominion, and every name that is named, not only in this world, but also that which is to come."

"Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

"That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

"Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it. . . . And in that day ye shall ask me nothing."

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it to you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

"Giving thanks always for all things unto God and the Father in the name of Jesus Christ."

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

"And this is life eternal, that they might know thee

the only true God, and Jesus Christ whom thou hast sent."

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

"Him hath God exalted to be a Prince and a Savior."

"I Jesus have sent mine angel to testify unto you these things. . . . I am the root and the offspring of David, the bright and morning star."

DO NOT ANTICIPATE HOSTILITY

Don't suppose that people are hostile to you. You will rarely find anyone designedly doing you ill. You may feel often as if the whole world is obstructing you, more or less; but you will find that to be because the world is traveling in a different way from you and rushing on in its own path. Each man has only an extremely good will to himself—which he has a right to have—and is moving on toward his object. If you find many people who are hard and indifferent to you in a world that you consider to be inhospitable and cruel—as often, indeed, happens to a tender-hearted, stirring young creature—you will also find there are noble hearts who will look kindly on you, and their help will be precious to you beyond price. You will get good and evil as you go on, and have the success that has been appointed to you.—*Thomas Carlyle.*

Thought and existence are identical. I exist because I think, and think because I exist. As thou thinkest, so thou art. "Be ye transformed," says Paul, "by the renewing of your mind." From this established principle it surely follows that a change of thought changes and modifies our very existence.—*Street.*

The greatest part of what we say and do is really unnecessary. If a man takes this to heart he will have more leisure and less uneasiness.—*Marcus Aurelius Antoninus.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17, 18.

"The effectual fervent prayer of a righteous man availeth much."

Prayer is more than petition; it is a close fellowship with God, in which oneness with God is realized. In such a prayer, one knows that "All that the Father hath is mine," proving to him that his prayers are answered before he calls.

To pray aright is to pray for the things that the "Father hath." The Father has nothing short of Divine Perfection. The Divine Perfection is ours now, and we can help to demonstrate it by giving thanks that this is true.

The Society of Silent Unity sets into operation this Divine Law of prayer, and the following extracts from letters from those who have been helped, prove that the effectual fervent prayer does avail much:

Cole Camp, Mo.—It is with love and gratitude that I write you this letter. You treated me for goiter in the worst form. It was thought I had not a chance to get well. A friend came to my family and asked if they would allow her to write to Unity for treatment, which she did, and I recovered. I have had a brother cured of the drink habit of long standing, and my mother wrote you after we had tried everything and all had failed. I thank you for showing me the way.
—Mrs. A. J.

Kansas City, Mo.—I wrote you a few weeks ago, asking treatments for H. C., who is suffering with an enlarged blood vessel. He says that he holds the thought continually and he feels a great deal better. He had not laid down on the bed and slept for over a year, and he lived chiefly on morphine when you began to treat him. Now he sleeps well every night and eats heartily at every meal. He has stopped taking all medicine and morphine, which the doctors thought was the only thing that kept him alive, and they do not know

what to make of him. They put the X-ray on him a few days ago, and they say that the vessel in his breast is twice larger than ever a person was known to live with. He has gone to work in the hospital kitchen, and says it is the first money he has earned for over two years. The doctors do not want him to do this; they are looking for him to die at any minute, but he is planning on getting well and leaving the hospital and does not want to leave penniless.—*For H. C.*

Nordhoff, Cal.—February 8th I asked you to treat my eyes. On February 13th they began to improve for the first time in a long time. I could open my eyes naturally when I awoke that morning. I had slept well all night, and was surprised to open my eyes and see. I am writing by lamplight, with very little inconvenience, and am so glad. Many thanks for your promptness and the great relief to me.—*Mrs. R. M. B.*

Haven, Maine—I thank you very much for the good I have experienced through your treatments. The cough and catarrh have entirely disappeared and my stomach and constipation are very much better.—*P. S. C.*

Xenia, Ohio—Several days ago I wrote you for treatment for H., she having hurt her chin very severely. I am glad to write that you may discontinue treatments, as it is practically healed. We are grateful to you for your help, as the wound has never given her a moment's pain since first the hurting ceased. It has just done splendidly.—*Mrs. F. H. W.*

Topeka, Kan.—A short time ago I wrote to you about having some trouble with my eyes. They are much better in every way.—*Mrs. B. B. H.*

Vernal, Utah—I wrote you last month for treatments for my daughter. I did not give medicine, but treated her with denials and affirmations. Before my letter could reach you, she was gaining, and praise God, she is getting strong and well.—*Mrs. W. S. C.*

Paris, France—How very, very grateful I am for your spoken Word to restore my health. I am glad to express my feelings of thankfulness towards my God and you, dear friends. My back is almost well and I am better and stronger in every way.—*E. C. L.*

Tampa, Fla.—I have improved so much that everyone who meets me says I am looking so well, and I feel so happy. The conditions have changed, and there is plenty of work in sight. Thank the Lord, and I certainly thank Silent Unity so much.—*J. M. L.*

Santa Cruz, Cal.—The help I received from your treatments was wonderful. At the time I wrote you I was unable to work and was a real nervous wreck, wanting to die, and today I can work and am full of life and hope.—*Mrs. W. W. A.*

Marinette, Wis.—My rheumatism left me about the time you got my letter, and I feel thankful for quick help.—*C. K.*

Alvin, Texas.—I wrote to you a month ago, and have been receiving benefits. M. A.'s warts are gone and the growth on L.'s eye is gone.—*Mrs. A. L. J.*

Georgetown, Del..—I must confess that I wrote to you with little faith, but my son has been more prosperous and my eyes are better; a lump which had formed on my lid and has been there about one year has gone.—*Mrs. J. S. S.*

San Jose, Cal..—I thank you heartily for treating me for my painful periods. I was in agonizing pain; I laid down and repeated the blessed thought you sent me, earnestly and steadily; I dropped to sleep and awoke entirely free from that awful pain and did not have any more.—*Mrs. J. C. M.*

Toronto, Ont., Can..—I sent you a telegram on Tuesday evening for relief from a badly inflamed eye. In less than two hours I began to feel relief, and could feel currents of life coursing through me. Thank you for your loving help.—*E. C.*

Toronto, Ont., Can..—When I had the grippe, I had arranged to give a musical for that evening, and I prayed continually to overcome it and be able to fulfill my word. At 5 p. m. I got still and felt the power touch each center of my being with life force. I was able to give a creditable program. All pains left me and I felt better at the conclusion than at the beginning.—*S. M.*

Ft. Pierce, Fla..—Your prayers are helping me so much. My hand is healed. The knot I had on one hand has disappeared. It has been there from a child.—*Mrs. L. W.*

Waukegan, Ill..—About a month ago I had a belief of rheumatism. I asked a druggist what had caused it, and he said bad blood. I then asked him what would cure it, and he replied, "If I knew, I would not need to work any more." The pain increased and began to hinder me in my work. I wrote you for treatments, and also began to treat myself, eliminating all bitterness from my thoughts. The pain began to decrease and within ten days I was all right. There was a cause and an effect. I found the cause and removed it, and the effect disappeared.—*H. C. P.*

Braddock, Pa..—I am rejoicing and praising God every day for health and peace, and for many blessings that are coming to me. I feel I am growing in faith and understanding, and as I trust my affairs to Spirit, I have great freedom from care and worry. I thank you for all that you have done for me.—*F. C.*

Fort Logan, Colo..—With a grateful heart I write you that my son is entirely healed of pleurisy. He did not have to go through this terrible operation of having five or six ribs cut out. As soon as I had written to you I had peace, a wonderful peace and happiness and faith in God's power.—*Mrs. K. M. O.*

Danville, Ill..—I am writing this morning to tell you that I am

better, both in mind and body, since I called to you for help. I am better than I've been in years. My friends are all taking notice of me and wondering if I was as bad off as the doctor said. I am being healed by the power of God.—*A. E. M.*

Ada, S. D.—I have been healed through the Word of Truth, of my disorder in menstrual periods, and cannot thank Unity enough for this help, for it has not only healed me, but has brought me much closer to my dear heavenly Father.—*M. D. M.*

Thonotosassa, Fla.—About a month or a little more ago I wrote you, requesting treatment for my two little girls, one for constipation, the other for difficult breathing. The treatment showed results immediately.—*Mrs. W. D. L.*

Granite City, Ill.—I have been so well all winter. I often think of the many blessings I have received this past year. It has been about a year since I first started to read your literature. I would not go back, nor change this one year's experience for all the years of my life.—*M. B. L.*

Willows, Cal.—My throat is a great deal better than when I wrote you last, and I sincerely thank you for your prayers and kind thoughts for me—for the help you have given me through Christ.—*A. M.*

Dayton, Ohio.—I am able to report joyously and thankfully for happy results. First of all, I can report that my warts have disappeared, praise God! Mother's health is better, and father's financial affairs are in better shape.—*D. L. F.*

St. Catherines, Ont.—I have not forgotten how grateful I am for the help you gave K. when he was so ill. The healing of the fecal fistula seemed to us nothing short of marvelous. Six days after you began treatment it was practically healed.—*J. P.*

Chicago, Ill.—It is with the greatest pleasure that I write to tell you of the wonderful good Unity has done for me. I am so much better. From the first three days there was more improvement in my condition than nearly two years of doctoring has done.—*Mrs. M. E. M.*

Coloma, Mich.—I feel like telling you how thankful I am that the swelling on M.'s neck has gone, and that in less than three days' time. After I wrote you, he would sit on the floor and amuse himself with his playthings, something he never would do before.—*N. L.*

Menlo Park, Cal.—I had a strange experience a little while ago. I had two nights of pain. The second night I suddenly thought, "Why, I have forgotten to will to feel better," as I often do when in pain. At the same moment the thought came to me that I was on your list for health, and I placed myself in a receptive condition to receive healing currents from you. The change came so suddenly I was quite startled. From intense pain the moment before, the pain left and

gentle waves of soothing, healing influence seemed to enfold me, and I quickly fell asleep. I do thank you so much for all the help received.—*E. M. S.*

Winter Hill, Mass.—Happy indeed am I to write you that Mr. B. commenced to change almost as soon as I mailed my letter to you. Everything looks so much brighter to me, and even he spoke of a change in the way things looked to him.—*H. E. B.*

Los Angeles, Cal.—I am grateful for all the benefits and blessings which have come to me since I first read UNITY and asked for help. The physical realization has been wonderful, after years of bondage to doctors' decisions that I could never be well.—*J. A.*

Iowa City, Iowa—I have been inwardly rejoicing and outwardly expressing my gratitude to God and your Society for the healing of my arm. The arm was injured in the elbow and given up as past their help by the medical profession a year ago.—*Mrs. J. W. G.*

New York City—I am sure you'll be glad to know that you helped H. F. wonderfully. He had both doctor and trained nurse when I telegraphed, and from the moment the message started, he improved. Both nurse and doctor wondered at his speedy and steady recovery, which was in opposition to the course they expected the disease to run.—*M. S. F.*

El Paso, Texas—I wish to report many wonderful instances of instant healing of bodily, financial and business conditions, for many persons for whom we have written you during the last sixty days. The personal testimonies of healing and general financial and business uplift, resultant upon your blessed ministry, are truly marvelous.—*B. C. B.*

Aspen, Colo.—All that I can do is to report progress. First, I don't drink any spirits of any kind; secondly, my kidneys are about 300 per cent. better than they were when you began treatment.—*H. H. R.*

Oakland, Cal.—Thanks to the Power, expressed through you, I am well and vigorous, and am working twelve hours every day. I consider it wonderful, after being helpless from paralysis for many months.—*W. L. E.*

Los Angeles, Cal.—I am improving daily. The peace of mind that is coming to me, and the purity of thought is inexpressible. I feel so much stronger mentally. Life now is worth living.—*L. D.*

New York City—Late last Tuesday I wrote you that I had been poisoned through using corrosive sublimate. On Friday the swelling had entirely gone and I was able to walk.—*K. H.*

Ola, Arkansas—I wrote you a week ago for treatments for a lump in my breast. It is all gone. As soon as I wrote to you I got better.—*Mrs. S. B.*

Bloomington, Ill.—I am well and happy, and my faith in God is

growing stronger from day to day. I feel in my heart that I will be faithful to the *I Am* within forever. I know that had I not come to you for help when I did I would not be so happy and care free as I am tonight. My hand is well now so that I can work.—*Mrs. L. G.*

Stockton, Cal.—I write to tell you how much I thank you for what you have done for me. I feel that God is perfecting me and making whole my body.—*Mrs. R. H. L.*

Granite Falls, Wash.—L. G. is looking so much better, and says she has had no fits for two weeks. Before taking treatments she had one about every two days. Her mind is much clearer, and she can remember things much better.—*Mrs. A. L. F.*

Henderson, Ky.—I wrote you a few lines last Monday, requesting treatments for grippe and sore throat. I have been up and well ever since Tuesday—after the letter was mailed.—*M. F. C.*

Oklahoma City, Okla.—I received your letter of instructions, and am very glad of your treatment. I am very much better; my cough is almost gone.—*A. L. F.*

St. Louis, Mo.—You may discontinue treatments for my son, as the carbuncle has entirely disappeared. Thank you.—*Mrs. D. H. C.*

Boundbrook, N. J.—Your letter received in reply to my request for pneumonia treatments. I am now better and able to be around.—*K. M. C.*

Lancaster, Pa.—Several weeks ago I wrote and asked for treatments for my sister, she then being critically ill and an operation pending. Today she has almost entirely recovered—an operation was not necessary.—*M. E. M.*

Tacoma, Wash.—Please accept this offering for your kind services. My neck which bothered me so much is entirely well, and my stomach is improving.—*A. K. S.*

PROSPERITY

The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—*Psalms 84:11.*

Prosperity is among the things of God, therefore it is also ours; and when we claim it in the name of Christ, it will become real in our consciousness, and then will manifest visibly.

Glen Falls, Idaho—My son had excellent success in his business last week. I do so truly believe it is all due to God, through you.—*Mrs. G. W.*

Kansas City, Mo.—It has been several weeks since I wrote you

for prosperity treatments, and I am glad to say that I have been getting along just fine. I am so thankful I hardly know how to write and thank you for leading me into the light. Surely, all things are possible with God.—A. K.

Somerville, N. J.—I wish you to know that I have been placed in a position I never dreamed of, and that the prosperity has come to me, as well as a greater understanding of the Truth. You may discontinue treatment for the baby which I wrote you about, as he is entirely well.—M. C.

Otterbein, Ind.—I must surely write and tell you how God has answered our prayers. You remember I wrote last August, asking you to pray that we might get our mortgage of \$800 paid on our home. Yesterday my father came and told me he would go tomorrow and pay \$400 of it.—Mrs. C. M.

Rock Springs, Wyo.—I am returning my Prosperity Bank, for which I wish to thank you. In a great many ways our finances have greatly increased. My husband has been able to pay a \$1,200 debt since you sent me the bank and so kindly treated us for prosperity.—Mrs. H. W. D.

Vancouver, B. C.—I have wanted to write to you before to tell you of the result of your help in my behalf, and to say the treatments for prosperity may be discontinued. When I remember what a poor, sick, unhappy woman I was before coming into Unity, four years ago, and contrast it with the present, it seems a miracle. Every day things are improving with me, and I seem to have something to give thanks for every day.—Mrs. M. M.

Porter, Okla.—I wrote you a few weeks past for health and prosperity treatment, or rather aid in keeping a large stone building rented, which I was sure would soon be vacated by the party then occupying it. It has been filled in a very unexpected way and by substantial parties. For all of which I am thankful to the All-Wise One and to Unity.—Mrs. L. M. R.

Kinsman, Ohio—I am writing to you in a spirit of thankfulness for the good you have done us. Prosperity is coming to us in a marvelous way.—E. S. S.

Boston, Mass.—I thank you for your immediate help in answer to my appeal for relief in financial distress.—M. A. P.

Crawfordsville, Ind.—I write to thank you for treatment given my husband for prosperity and spiritual uplift. He still holds the position he only contracted for through the Christmas season, and I think would hold it indefinitely, but they want him at his old place, and it will be easier for him now as they have more help.—Mrs. G. W. R.

Lebanon, Ore.—Since commencing treatment and reading Unity literature, much good has come to me. In a few days after writing

for prosperity treatment, good paying employment came to me, and the best of all, I am living day and night in a high spiritual consciousness. It is one continual, unbroken feast.—*J. M. G.*

Missoula, Mont.—We have another victory to record, and we thank God. We also thank you for the beautiful affirmation you seal us and the help you gave us. The meaning of the affirmation was not clear at first, but now we have a full understanding of it, and our debt is paid in the visible world.—*Mrs. E. K. P.*

Lincoln, Neb.—You may discontinue prosperity treatments, as I have gotten plenty of work since November. Every time I asked for work I always got more than I expected. Many thanks.—*E. J. F.*

Seattle, Wash.—Since asking you for prosperity treatments, my husband has received a ten-dollar raise in salary, when he only had reason to expect four.—*Mrs. C. L.*

SATISFACTION

For he satisfieth the longing soul, and filleth the hungry soul with goodness.—*Psalms 107:9.*

To know God aright is to have the longing and hungering of the soul satisfied.

Kennebunk, Me.—Your letter received and I say, God be praised. My husband has come back to God and has given up drinking. My home is once more a happy one, and I thank God for his healing power.—*Mrs. C. M. S.*

Abbeville, Ga.—Today, two months ago, you took my case in hand. I am a well man today. I have never spent a happier two months in my life. I have no desire to return to my old enemy. I am prosperous in all my undertakings, and I and my family are happy. You have shown me my Lord and taught me how to trust. You may discontinue treatments, as I am now healed.—*J. R. M.*

Hamilton, Ont.—Last week my letter to you must have crossed yours to me, and in yours there was a little leaflet which just fitted my case, namely: "Let not your heart be troubled, etc., " and here was I, sitting beside my husband, who was intoxicated and had a badly hurt face and had been dismissed from his employment. I concentrated and implored help. He fell into an easy sleep and in less than twenty-four hours after writing you, I had \$3 in money from an unexpected source, and today my husband's employer sent for him to restart tomorrow. So, now, I am out of the Slough of Despond.—*Mrs. J. I.*

Currie, N. C.—I write you to let you hear from my brother who wrote you last spring. He was sober all last summer and his head does not bother him now. I will ever thank the Lord Jesus Christ for the blessing he gives me through you.—*A. T.*

Alameda, Cal.—I want to thank you very much for your kind help in curing my nineteen year old son of the tobacco habit. I had no sooner written to you when I received a letter from him, telling me that he had stopped chewing tobacco, which made me very glad.

—*Mrs. R.*

Cincinnati, Ohio—I am thankful to God for help for me and mine through the Spirit. Since writing for help, our business, our health and our love for each other have been changed.—*Mrs. E. G.*

SPIRITUAL UNDERSTANDING

Then shall we know, if we follow on to know.—
Hosea 6:3.

Thomas, Okla.—May God's blessing ever be upon you for sending out the Word and this beautiful Truth that has helped me so much.—*A. M.*

Hancock, Iowa—You have been treating me since February 3d, and I rejoice in the fact that my soul is the home of the living God. Through your treatments my bodily ills have disappeared, and now I ask you to discontinue treatments.—*Mrs. M. C. M.*

Cheney, Kan.—I thank you again and again for what you have done for me. My whole life has been changed and is still changing.—*Mrs. A. M. H.*

Los Angeles, Cal.—I write to tell you that we feel you are with us spiritually and are making the rough places smooth. Thank God, his grace is sufficient in all things.—*Mrs. A. P. E.*

Houston, Texas—In spiritual things I am receiving the most woderful demonstrations many times each day. Family disturbances are regulated instantly upon appeal to the Father; sickness which has started in, meets the same result. Wherever I go the Good comes forth to meet me, and I am praying, praying, to be kept right in the Presence.—*J. C. M.*

Coulee City, Wash.—I am grateful. I have had such a baptism of the Spirit that my joy was great and others have caught some of it. So many things have been realized by me that I never understood before. I was led by the Spirit to make a complete consecration of things that I did not realize I was holding to. I can never say enough for UNITY and Mr. Fillmore's Book, "Christian Healing." They have taught me the way.—*Mrs. M. F. Mc.*

Worcester, Mass.—Mr. B. knows that God is leading him and is changing his views of life. I have been watching for the "new man in Christ Jesus" for a year and a half. I am very thankful, and write to you with a full heart.—*M. E. R.*

Carbondale, Ill.—I feel so thankful for all the good that has been manifested in my home and affairs. Everything has been so much in

harmony since I have learned to serve and be true to God. This beautiful Truth that has come to me no money could buy.—*Mrs. D. F.*

Medford, Mass.—I praise God for the faith which he has given me, and that through this faith I have received so many answers to prayer. The way would have seemed hard indeed at times this year, had it not been for the consciousness of my indwelling Lord and my knowing how to call upon him in trouble.—*K. M. C.*

Seattle, Wash.—It is with a grateful heart I acknowledge the renewing of spiritual understanding that has come to me since requesting your help. Conditions are so changed in every way. I am no longer like the little bird clasped between two palms, that appears weak and dazed through belief of imprisonment and limitation.—*M. K. L.*

Indianapolis, Ind.—I wrote you in December for help in overcoming a spirit of despondency that was more than I could combat alone. I am so thankful for treatments given. There has come a poise and quietness and such a spirit of thankfulness that through your spoken Word the "free-flowing life of Spirit" renewed and healed me.—*M. A. B.*

Youngstown, Ohio—On Sunday morning I awoke with a cold in my head, sore throat and feeling wretched. I took myself in hand and by realization of my wonderful inheritance, in fifteen minutes I was perfectly well.—*H. H. P.*

Danville, N. Y.—I find that my mind is now grasping the Truth of Being with more ease, and I am growing more into the conscious understanding of the Truth. I have also been able to keep myself free from colds, and am now using my little knowledge upon my stomach, which has given me no end of trouble. I am thankful that I am growing in understanding.—*N. F.*

Chicago, Ill.—I would just as soon be without my "daily bread" as to be without *UNITY* magazine and *Weekly Unity*. They are food for me, both mentally and spiritually, and have helped me to solve many deep problems. The All Good, through Unity ministry has shown me the Truth. Praise God, I have dominion and power. I trust soon to send a life subscription, because I want *UNITY* always.—*F. M. P.*

Richmond, Ind.—I thank you for "A Talk on Christian Healing." It was just the thing I needed; since reading it, I feel that I live in another world entirely. Everything in the home looks different.—*M. E. B. D.*

E. Rochester, N. Y.—I have never received as much help from any reading, outside of the Bible, as I am getting from *UNITY*.—*Mrs. C. L. W.*

NOTES FROM THE FIELD

JENNIE H. CROFT

Benjamin Fay Mills, "Apostle of the Art of Living," is in New York City, speaking to audiences which overflow the seating capacity of some of the theaters, and where, at the Sunday meetings, hundreds are turned away. Mr. Mills has a message for the people, and the ability to deliver it in a convincing manner which holds the attention of his hearers. Courses of lessons are also being given by Mr. Mills and, from all indications, he may remain in the metropolis for an indefinite period.

Unity services have been conducted by Mr. and Mrs. H. A. Graves in Indianapolis, Ind., for several months. The rooms were in the Commercial Club Building, but now more suitable quarters have been secured in a house near the business center of the city, and a "Unity Center House" established. Mr. and Mrs. Graves have been faithful to the work and now their reward is with them, in which all Truth Students everywhere will rejoice. The exact location will be given later.

Mrs. S. A. McMahon, 1714 Sunnyside avenue, Chicago, announces that she is now ready to take up the work again and put her whole mind, strength and time into it. Mrs. McMahon is well known to Truth students as an efficient teacher and very successful healer. She will also hold meetings at her rooms, dates to be announced later.

Mrs. Anne Seidel, San Diego, Cal., announces her classes as follows: Truth Students' Meetings, Fridays at 2:30, 2014 Van Buren avenue, San Diego; Wednesdays, 2:30, at 1336 Ynez Place, Coronado, Cal.

The Edinburgh Higher Thought Center, under the capable management of Mrs. Helen Rhodes-Wallace, has been compelled to move again into still larger quarters. This is a splendid response to Mrs. Wallace's efforts. The new rooms are at 49 Shandwick Place, just at the end of Prince street and in the center of the business district of Edinburgh, Scotland.

The *New York American* published in New York City under date of February 22d, contains the following which appeared in the church columns of that issue:

"At the New York headquarters of the Unity Society of Practical Christianity, No. 305 Madison avenue, every available nook and cranny was filled at Mrs. Sophia Van Marter's lectures last Sunday

evening and Monday afternoon; especially was this so on Monday, when Mrs. Van Marter spoke on 'The Key to Abundant Life and Health' from a Biblical standpoint. Mrs. Van Marter's subject tomorrow evening and Monday at 3 p. m. will be 'Overcoming Fear.'

Mrs. Meta Van Hoeter, 367 Eleventh street, Portland, Oregon, is conducting a Home of Truth where the healing and teaching ministry is given to all who come; also, room and board may be had in this Home. Classes Wednesday and Friday evenings at 8 o'clock; private lessons by appointment.

The Temple of Truth, Portland, Oregon, is making rapid growth under the ministry of Perry Joseph Green, pastor. A class of business men and women is proving of substantial support to Mr. Green. The Center holds "Get Acquainted Socials" every last Thursday evening of the month. The Pacific Coast convention of the National New Thought Alliance will be held in Portland in June.

Mrs. M. M. Hunter-Jones of the Home of Truth in Honolulu, Hawaii, is extending the scope of her successful work for Truth by giving a series of practical talks on Practical Christianity every Sunday morning in the Empire Theater in that city. Mrs. Hunter-Jones is showing how to make a practical application of Jesus Christ's teaching to all the problems of daily living.

Annie Rix Militz, with whom most of our readers are acquainted as teacher, lecturer, author and head of the Home of Truth in Los Angeles, Cal., is also one of the leading spirits of the National New Thought Alliance which holds its Second Annual Convention in Detroit in May. Mrs. Militz will visit the larger Eastern cities after the convention, lecturing on the things of the Higher Life.

The Rev. Albert C. Grier, formerly pastor of the Universalist Church of Spokane, Wash., resigned from the pastorate that he might organize the "Church of the Truth" and thus be absolutely free to teach the Truth according to his own revelations. Rev. Grier is also publishing an excellent magazine called *The Truth*. UNITY wishes success to Mr. Grier and the new work to which he has consecrated himself and all his powers.

Mrs. L. H. Chatterson reports that the Unity Center in San Antonio, Texas, is growing rapidly and is accomplishing much good for all who come. On Sundays the services include readings from Charles Fillmore's writings, The Responsive Service from *Weekly Unity*, and songs from "Truth In Song." This Center is young, but is most healthy and strong.

BOOK REVIEWS

JENNIE H. CROFT

THE WINNING OF THE BEST. Ralph Waldo Trine, author of "In Tune With the Infinite," etc. Published by the Dodge Publishing Co., New York City. Boards, 75 cents, postage 5 cents; leather, \$1.25, postage 8 cents.

This is Mr. Trine's latest volume and is meeting with a hearty reception. It is a strong exposition of the things which are of most importance in life, the real things which count and which alone bring satisfaction. Like all of the Trine books, it is illuminated by the spiritual thought of the author and is most helpful.

WHAT IS NEW THOUGHT? Charles Brodie Patterson. Published by T. Y. Crowell & Co., New York City. Cloth, 234 pages, price, \$1.00, postage 10 cents.

The author of this simple, straightforward summing-up of the New Thought movement is a pioneer in the work, teaching, lecturing and writing. This last production from his pen points out the fact that man is equipped spiritually, mentally and physically to work out his own problems. He can free himself from bondage and become well and happy, and this book gives the method of achieving this desirable end.

RESPONSIVE SERVICES OF WORSHIP. Compiled by Susie Louise Dix. Published by Goodyear Book Concern, New York City. Price, cloth, \$1.00.

Ten subjects are given, each with corresponding responsive readings, prayers and meditations. The words to a number of hymns are printed as an appendix. The book will prove very helpful in all Truth meetings.

THE JOURNEY OF JESUS. Ellen Conger Goodyear. Published by the author, Buffalo, N. Y. Price, cloth \$1.00, postage 5 cents.

This book is a compilation of extracts from the four Gospels, so arranged as to give in chronological order a history of Jesus from his birth to the resurrection. The purpose of this compilation is to show by Scripture texts alone that the Christ is without beginning of years or end of days. The "Journey of Jesus" typifies the evolution of the soul, that which antedates and survives the bodily organism.

Rev. Frank N. Riale, who has contributed a number of splendid articles to UNITY, is about to bring forth a book bearing the title,

"The Sinless, Sickless, Deathless Life," in which he clearly shows a seer's vision of "things new" to be revealed from God's World and Word, that will be a joy revelation to many a soul. The author has given us the table of contents as follows: The Vision; Told by "The Christ of God"; Seen by Artists and Seers; Sought by Scientists and Philosophers; The Highwater Mark of Religion; The Lord's Supper Realized; The Last Race Enemy Ours; "Paradise Regained"; The Truth That Sets Free the World; "The Preaching of the Cross"; Clarified and Glorified; The Triumph of the Trinity; The Life Program of Jesus Possible; "In the Likeness of His Resurrection"; The Taproot of Sin Removed; How the Light Came and the Fire Fell; The Triumphant Truth Practically Applied; The Simple Summary of "The Perfect Whole."

As soon as the book is ready for delivery, due notice will be made in UNITY, that all who desire a copy of this prophetic vision of the new day, may order through the Unity Tract Society, Kansas City, Mo. The price is to be \$1.25, postpaid.

Many inquiries have been received concerning the book, "Mother Truth's Melodies for Twentieth Century Boys and Girls." The book is by Mrs. Lida H. Hardy, but is not yet printed, only just ready for the publishers. As soon as it is published we will give notice in these pages.

CLASS INSTRUCTION AT KANSAS CITY

A course of lessons, intended especially for those who wish to become teachers in Practical Christianity, will begin in Unity Building, Kansas City, Monday evening, May 5th. These lessons are founded on Part One of the Unity Correspondence School Course, and will be governed by the rules of that study. Five points of a lesson will be taken up at every session of the class, questions to be answered in writing by students.

Two recitations a week will be held, and it will take about four months to complete this introductory department of the Correspondence Course. Students from a distance can get rooms very convenient to the building and they can take their meals at the Unity Inn. Compensation for these lessons is free-will offerings.

This course can also be taken by absent students. For particulars write to Unity Correspondence School, 913 Tracy Ave., Kansas City, Mo.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



PUBLISHERS' DEPARTMENT

UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
LOWELL FILLMORE, Business Manager

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$3.

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change or residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of May, you should send us the notice of change by May 5th in order that you may not miss your May UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of May, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Lessona I Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—Rest Reading Rooms and Home, 719 Fourteenth St.
Philadelphia, Pa.—Unity Center, rooms 407-409 Preaser Bldg., 1714 Chestnut St.
Portland, Me.—Mrs. Alice T. Homer, 401 Freclawney Bldg.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Brighton, 2123 California St.
Campbelltown, New South Wales, Australia—H. P. L. Cardew.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

Kansas City, Mo.—Have just finished reading "Life Demonstrated," and passed it on to friends. I think it the best book ever written on the subject. Many will feel uplifted and encouraged to strive for the glorified body by reading this little book.—Mrs E. C.

Portland, Ore.—God is wonderfully filling me with his presence and power. All your blessed Unity teaching but drives me deeper in the One Power.—Mrs. L. L. D.

A THANKSGIVING

Haywards, Cal.—The other day, at the noon hour, while I was repeating the prosperity statement, the postman brought me the best book that was ever printed—"Christian Healing." I felt such great joy within me when I was given this book, and I thank you all, and Charles Fillmore in particular. I praise the Lord for his blessing. I want to prove him by telling you this: For years I had been filled with discontent, grumbling, rheumatism and poverty thoughts. In February last our neighbor, Mrs. M., gave a copy of UNITY to my wife, and when we read it we found the Light. Then I subscribed for UNITY and Weekly Unity, with a prosperity bank and one month's prosperity treatment, and what a wonderful change! Now we live in joy and contentment, peace and harmony, health and prosperity. The rheumatism is gone, and the pain and trouble my wife had is gone too, praise the Lord. With thankfulness, I am yours truly,
—C. L.

ABOUT WEEKLY UNITY

Beverly, Mass.—I am enjoying *Weekly Unity*, especially "Veg.'s" writings. Mr. "Veg." is doing splendid work, and may be continue to help eliminate the beast in man. The poetry I like much also, and the Responsive Service is splendid. I mean later to get your books with the singing to go with the Responsive Service.—*Mrs. A. L. L.*

Cincinnati, Ohio—I have received the greatest good possible from *Weekly Unity* in my struggle against ill health and financial burden. It has been a weekly help, comfort and source of strength and uplift, and I wonder how I ever lived without it. I have been passing it on to others.—*J. R. G.*

I am inclosing herewith two dollars in payment of my subscription to three copies of *Weekly Unity*. It is the key I use frequently to unlock some state of subconsciousness and raise my attitude of mind to a higher and truer viewpoint with its attendant good to body, mind or affairs.—*E. E. E.*

GOOD WORDS FOR UNITY

Redwood Falls, Minn.—I read the monthly *UNITY*, every word, also the *Weekly Unity*. I have never read anything but the Bible that is as restful and comforting as the *Weekly*.—*A. L.*

Mansion, Wis.—My brother's health has improved steadily, and he has had a splendid position given him, and he and his wife have begun to read *UNITY*.—*Mrs. J. L. A.*

Atlantic City, N. J.—*UNITY* I have read and reread, and I find it the greatest literature, the best mental food I have ever read, because I know it is Truth, and while I do not grasp it in its full sense—but am eager to know it all—must express my heartfelt gratitude for the benefits I have derived. I am happier and more hopeful than I have been for years.—*M. E. M.*

STATEMENT OF THE OWNERSHIP, MANAGEMENT,
CIRCULATION, ETC.,
of *UNITY*, published monthly at Kansas City, Mo., required by the
Act of August 24, 1912.

Name of	Post Office Address
Editor, Charles Fillmore,	Kansas City, Mo.
Managing Editor, Charles Fillmore,	Kansas City, Mo.
Business Manager, Lowell Fillmore,	Kansas City, Mo.
Publisher, <i>Unity Tract Society</i> ,	Kansas City, Mo.

Owners: (If a corporation, give names and addresses of stockholders holding 1 per cent or more of total amount of stock.)

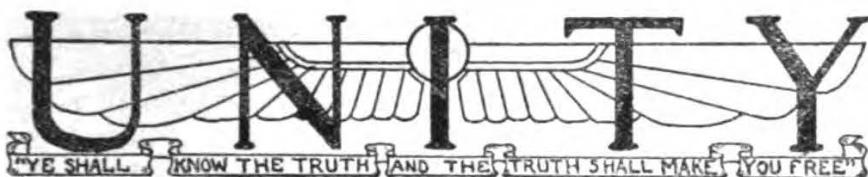
Charles Fillmore, Lowell Fillmore, Royal Fillmore, 913 Tracy Ave.

UNITY TRACT SOCIETY, Lowell Fillmore, Mgr.

Sworn to and subscribed before me this 18th day of March, 1913.

Elsa M. Ripley, Notary Public.

(My commission expires July 27, 1913.)



XXXVIII
VOL.

KANSAS CITY, MO., MAY, 1913

No. 5

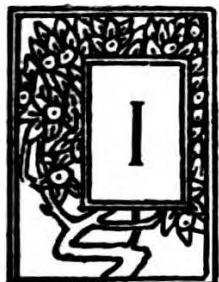
A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

III.

[Readers of **UNITY** have repeatedly asked for the metaphysical meaning of Bible names. In our Bible Lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]



NTHE study of metaphysics it is necessary to consider the historical aspect of the story, in order to see the greater significance of the figure, allegorically portraying in a Divinely ordained race the struggles and experiences of the human mind, in the possession and use of free will to choose the good or evil and unfold a consciousness according to the wisdom of the choice.

This Theocratic Age was far more wonderful than the better known Patriarchal Age. Here the genealogy is the genealogy of kings, and not of peoples; and only the names of the first-born are mentioned, to indicate a type of consciousness spoken of. These divine kings had peculiar rights and privileges, by reason of a divine primogeniture, as very "Sons of God." Each was a prophet, priest and king something "after the order of Melchizedek," who was

doubtless the last of this divine race of "Sons of God" of whom this is the only record. The one marked characteristic of this singular race was their Divine Consciousness—a sense of the Divine Immanence, and Divine authority.

Where men lived a thousand years there was, as it were, one family of many generations, all subject to one authority, and that authority God's Theoarch. This peculiar factor of the consciousness of God in each of these Ten Kings is told in their numbers, as we have seen—numbers which mark them as "Sons of God."

In metaphysics this is a picture of each individual, who is a Son of God, a prophet, priest and king, ruling his own kingdom within—a very Theoarch, whose right it is to reign with Christ in his kingdom one thousand years; where Christ's will is his will and Christ's throne his throne. Here the people are not mentioned, because they are your unnumbered thoughts, both conscious and subconscious. For you are the important individual referred to.

To review this mystical line from Adam to Noah, that we may not only trace the divine lineage, but discover the soul's steps in evolution, we note that,

ADAM means Man who dwells in the Divine Consciousness by reason of his origin, yet having a material substratum, with a tincture of good and evil, by reason of contact with earth and the development of Reason.

SETH denotes appointed, substituted, germ, seedling, and withal the recognition of the Divine Immanence or God-Consciousness.

ENOS denotes Man who, while having this consciousness of the Immanence of God, has added something of the earthly substratum to his consciousness, the mortality idea of man.

CAINAN denotes acquisition, possession—gaining all things of the Divine Consciousness, making greater attainments than Enos; so that he becomes a man of spiritual power.

MAHALALEEL denotes the Praise and Splendor of God in Aspiration. His reign was marked by great

harmony and power because he dwelt not on the Enos idea of mortality, but gazed on the spiritual light, beholding the splendor of God.

JARED denotes descent, downward tending, down-word looking; and with his upward looking he stands for spiritual continuity. Though possessing by inheritance a Divine Consciousness, he descends to material reasonings, thereby turning from the Divine principle. Yet when he returned to his Divine allegiance, his name became a symbol of spiritual continuity.

ENOCH means consecrated, initiated, established spirituality. He lived so continuously in the spiritual consciousness that his body became too spiritual to remain visible, and he was translated to a higher plane of existence.

METHUSELAH means man of the dart, man of offspring, spiritual reliance. His great number, 969, or by numerical analysis $(3 \times 3) \times (10 \times 10) + (3 \times 2 \times 10) + (3 \times 3)$, denotes high attainment in spiritual power.

LAMECH means powerful, conqueror, spiritual power achieved, as indicating great soul-development.

NOAH signifies rest, comforted, spiritual life, the spiritual consciousness, the wise knower; highest soul-attainment.

This genealogical story was given by the wise mystic to tell the wonderful experiences of the individual in the path of regeneration and soul-evolution, unto the attainment of what has been called the Cosmic Consciousness, where one seems to enter into the Universal Consciousness of Wisdom, sharing, as it were, God's Omnipotence. These Ten Kings are all yourself, each denoting a step in the upward path, until you become the God-Conscious Soul—the Knower of Divine Wisdom.

The flood which thereupon envelops him, bearing him up in the ark of God's protection, is the baptism of the Holy Ghost, which washes away every impurity of the lower consciousness of sin, and preserves every faculty, function and power in its divine purity, making him a man of Christly attainments. This thorough cleansing and puri-

fying of the soul eliminates from the conscious mind even the memory of sinful thoughts, whether merely ideas, or ideas concrete in their application to body and function. This downpour of the Spirit is the "breaking up of the fountains of the Great Deep," which in Genesis is called "the waters above the firmament," which occurred at this time in the world's cosmogony, according to Prof. Vaille.

The whole allegoric story shows the fullness and completeness of the Great Salvation—that of the whole man, soul, body, function and sensation. For Noah's sons and daughters (in-law) are the intellectual and intuitional powers; the animals are the physical organs and functions; the creeping things are the passions and sensations; and the fowls are the thoughts which fly and soar above the physical.

While we have had debasing thoughts of certain functions and sensations, they are in themselves pure and holy. This is the salvable element entering the ark of Divine recognition.

The "clean beasts by sevens" were for food, and they tell God's providential care for his consecrated child.

Noah is just as much a man of today as of yesterday, because he is the Archetype or representative Man. He represents the faithful soul, who "walks with God" in spiritual communion until he receives his spiritual baptism, as it were, "shut in" with God, "in the secret of his presence hidden," by the Spirit's downpouring endued, thereby upborne and shielded from earthly contaminations.

But this ecstasy of enduement cannot always continue, nor would it be wise. For anyone fully equipped for the sense life to continue this spiritual ecstasy indefinitely, he would become a mere automaton, without free will, and would so spiritualize his body as to dissolve its material elements and put on Christ prematurely. By a movement of the Spirit he receives his baptism, and so there comes a time when "a wind of the Spirit passes over the earth, and the waters assuage," leaving him free to pursue his course again, in the free use of his faculties and will.

Noah goes forth from his great experience a regener-

ated man, and God makes a covenant of grace with him as an illuminated soul in possession of his threefold sense of manhood, embracing the Spiritual (Shem), the Material or Sensual (Ham) and the Rational (Japheth). The unfolding soul has always these three factors of consciousness to reckon with, because in metaphysics he is himself Noah.

From the standpoint of the letter, there is a controversy as to which is the elder, Shem or Japheth (6:10, 9:24), or which is the younger, Ham or Japheth (9:24). Apparently they were triplets, all born when Noah was five hundred years old (5:32). For it is in the fullness of manhood indicated by the mystical numbers, $5 \times 10 \times 10$, that we are conscious of our threefold nature.

This record abounds in the most beautiful metaphysics. Gen. 9:20: "*Noah began to be a man of the ground; and he planted a vineyard and he drank of the wine, and was drunken; and he was uncovered within his tent.*" This is the Vulgate rendering. The word *ground* has a different meaning from *earth*. *Ground* being the surface portion, teeming with the activities of life, refers to spiritual activities of the mind, where the Seed of Truth germinates. For the mind is the "vineyard" where spiritual ideals are cultivated, where the formulations of philosophy and theology are brought out for the guidance of men. Noah was the Patriarchal Teacher and Prophet to the race of men. He not only formulated a system of philosophy for others, but he lived by them himself (drank his own wine). And, as is apt to be the case with strong intellectualists, he had so great pride of intellect that he became self-hypnotized (intoxicated) by his own ideas. It is never Truth that intoxicates, but what intellect mixes with it.

Ham, the materialist, who lived in the senses, and who therefore could believe nothing the senses cannot grasp, made sport of his father's spiritual philosophy, pronouncing it all false reasoning ("nakedness" as to truth). But it was "nakedness" only to the materialist's perception. As for Shem and Japheth, they saw differently. They

refused to see their father's errors of reasoning, and turning their faces deliberately in the opposite direction, covered him and his faulty reasoning with the broad mantle of charity.

Jesus did a similar thing when he "wrote on the ground," refusing to recognize falsity or sin—persistently busying his thoughts with Truth (the ground).

SHEM: (Heb. *a name, character, morality, spirituality.*) One of the sons of Noah, in point of pre-eminence, the eldest. He was the father of Elam, Assur, Arphaxad, Lud and Aram. Metaphysically Shem stands for the spiritual nature, the divinest element of consciousness, that which is the basis of high and noble character. The course, function and power of this divine principle in human life is told in the career of his descendants.

HAM: (Heb. *dark, warm, sensual, materialistic, the rabble.*) One of the sons of Noah, and father of Cush, Mizraim, Phut and Canaan.

In point of relativity Ham is the youngest, and represents the material or sensual nature in the human make-up, the fruit of which will appear in the setting of the lives of his children.

JAPHETH: (Heb. *spreading, expanding, systematizing, reasoning.*) One of the sons of Noah, in point of relativity the second; for they were triplets, according to Gen. 5:32. His sons are Gomer, Magog, Madai, Tubal, Mesech and Tiras. In metaphysics he stands for the faculty of Reason in the human make-up, whose functional activities are pictured in the historical setting of his sons.

GOMER: (Heb. *completeness, exactness.*) The eldest son of Japheth, and father of Ashkenaz, Riphath and Togarmah.

Inasmuch as Japheth represents Intellect's function in life and in religion, his Seven Sons carry out the fullness of intellect's program in the religion of the centuries. For Shem, Ham and Japheth are man in his threefold nature all down the ages; they are the archetype of the centuries.

Gomer settled in the Crimea, and his descendants

spread westward, from the Crimerians becoming the Cimbri, Cyrmis, Celts, Welsh and Gaels. Wherever they are, they are performing Japheth's function in religion, always loyal to spiritual religion as existing in Shem, for they ever "dwell in the tents of Shem." Perceiving, therefore, the spiritual idea, they are ever striving to give exactness of formula for its intellectual expression. What Gomer is in the world, he is in the realm of ideas in us, ever seeking to bring out in expression the spiritual experiences of the heart.

MAGOG: (Heb. *The mountain of Gog.*) Second son of Japheth, who settled in Eastern Russia, and is regarded as the progenitor of the Scythians. Magog goes a step farther than Gomer, and magnifies the importance of formulations of theology until he makes it a very "mountain of Gog" to the spiritually minded, standing in the path of spiritual attainments—the religion of the heart.

MADAI: *Middle*—the "Middle Kingdom," in the middle of Asia. Third son of Japheth, and progenitor of the Medes. Both the individual and the country are indicated by the name. Madai stands for the pride of intellect, carried to infallibility in theology. This is told in the "law of the Medes and Persians that altereth not." Madai's descendants all went over to Mohammedanism, where the dogma of infallibility applies to every word and letter of their Koran, as well as to all the ceremonial of worship. This is a state of mental slavery, where "the letter killeth" and where the "spirit that giveth life" is lost, because "the letter" is trusted.

JAVAN: (Heb. *the lad, the youth, the young man.*) The fourth son of Japheth, and father of Elishah, Tarshish, Kithim and Dodanim.

Javan is the father of the Ionian Greeks, and Elishah the Æolian Greeks; whence sprang Plato, whose is the most perfect example of pure reasoning from spiritual premises, without ceremonial of any form, loyal only to the spiritual perception of what is Truth; where the spiritual

principle is the Christ in Man, untouched and untrammeled by ceremonial.

TUBAL: (*Heb. a flowing forth, an overflowing.*) The fifth son of Japheth, dwelling between the Caspian and the Euxine Seas, in Russia.

The severest condemnations and judgments are meted out to him by Ezekiel, in connection with Meshech, Gomer and Prince Gog, for overflowing God's people with burdensome liturgies and oppressive formalisms—like an army of subjugation.

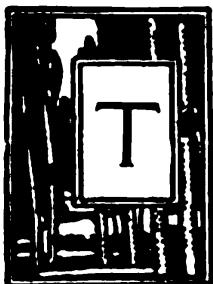
MESHECH: (*Heb. a drawing, a possession.*) The sixth son of Japheth, the progenitor of the Moschi—the Muscovites of Central Russia, whose powerful prince was called Gog, in the time of Ezekiel, who refers to them in Ezek. 38 and 39, in connection with Tubal, as oppressing God's people. In Ezek. 27:13 he says of Javan, Meshech and Tubal: "They traded the persons of men and vessels of brass in the markets of Tyre." This pictures the intolerable oppression of formalism in the Greek Church. And it shows the tendency of formalism to crowd out and supplant spirituality until men become a possession of the church, and are actually "traded in the markets" along with "vessels of brass." This is what we must understand by Ezekiel's striking figure of speech; showing how men are actually owned and sold to formalism.

TIRAS: (*Heb. longing, desire, ambition.*) The seventh son of Japheth, whose posterity are recognized as the Thracians, when Thrace covered all European Turkey. Here arose Philip the Great, the oppressor and heartless subjugator of the Jews, for his own selfish ends. Being of Greek stock, he represents in the field of reason the heartless demagogue, who reasons not for principle, but for conquest, and delights in destroying the hopes and peace of others for the sake of his own gratification and lust for power.

(*To be continued.*)

PRESERVING THE UNITY OF SOUL AND BODY

EDNA L. CARTER



THE western world looks upon reembodiment, or what the Orientals call reincarnation, as a heathen doctrine, and many people promptly close the door of their minds upon it without waiting to find out what message it brings when interpreted in the light of Truth. It is the object of this article to set forth the Unity teaching concerning reincarnation; to show why we consider it reasonable, and to explain its relation to and its place in the Christ doctrine.

The teaching of Jesus Christ is that all men shall through him be made free from sin and be saved to the uttermost—spirit, soul, body. But until this salvation is attained, there is death and the grave. Now there must be some way to give men opportunity to get the full benefit of salvation. Life is necessary, and a body through which to express life. So, when by death one loses his body, the law of expression works within him for reembodiment and he takes advantage of Adam's habit of generation to regain a body. But it is not strictly under the Divine Law; Divine Mercy permits it in order that man may have further opportunity to demonstrate Christ-life. Death and generation must both give place to regeneration and eternal life. The necessity of rebirth must therefore pass away with all other makeshifts of the mortal man. It has no place when men take advantage of the redeeming, regenerating life of Jesus Christ and quit dying.

Reembodiment should not be given undue importance, because it is merely a temporary remedy to be followed by the real, which is resurrection, that is, the lifting up of the whole man, spirit, soul and body, into the Christ consciousness of life and perfection.

Through "the light that lighteth every man that cometh into the world" (the indwelling Christ), the so-called "heathen" have discerned many truths to which the more material minded people of the newer countries have been blind. Wherever there has been a nation of thinkers who were not bound in materialism, they have accepted reembodiment as a fact. It is rejected only where the craze for wealth, and fame, and the things of the world, have darkened the mind with materiality.

But the "heathen" who have not received the Truth as revealed by Jesus Christ, do not know where and how reembodiment fits into the race redemption and, to them it, like death, is a fixed, unalterable law. They believe in *karma*, the accumulated effects of the sins of past lives. The burden of *karma* they have carried for ages, and expect to carry for ages more until they have worked out of it. This makes them the victims of a blind fatalism, weary treadmill travelers from birth to death, and from death to birth. There is no such hopeless note in the doctrine of Jesus Christ. He came to bring a full consciousness of abundant life, complete forgiveness and redemption from all sin, victory over death and the grave, so delivering from any occasion for reembodiment, and from all idea of *karma*.

The "heathen" hold that reincarnation is one of the natural evolutionary steps of man's development. We teach, and our doctrine is sustained by the teachings of Jesus, that rebirth is the unifying force of Nature at work in its effort to restore man to his original deathless estate. Man, through his disregard of the law of life, brought death upon soul and body, as taught in the third chapter of Genesis. A single span of life from the birth of an infant to the death of an old man does not constitute all of man's opportunity for life. Life is continuous and in harmony with the wholeness of Being only when it is expressed in a perfect body, hence man must have a body in order to gain an abiding consciousness of life. Through repeated trials at living, the human family are finding out that they must learn to control the issues of life. The Divine Law, as taught by Jesus

Christ, must be understood and applied in all of its details, and when this is done the Eden state will be restored.

The objections that the natural man raises to reembodiment arise largely from the fact that he lives in the personal consciousness and cannot see things in the universal. He thinks that by reembodiment he loses his identity. But identity endures. Personal consciousness does not endure. The personal man is not immortal and he dies. This is clear and plain to anyone who is willing to give up his belief in the reality and importance of the natural consciousness.

All of the personal man, his limitations, his relations—all must give way to the Universal, the Christ. The privilege is ours to give up or forsake everything—father, mother, wife, children, houses, lands—for Christ's sake, and so enter into the consciousness of the Absolute. By doing this we come up into the realization of eternal life and receive a hundredfold more than was ever forsaken. If we refuse or neglect to make this "sacrifice" and prefer to live in the narrow, personal self, and cling to the old family relations, there is nothing for us but to meet the result of our choice and give them all up by death. It is just a question of giving up a little for the all and gaining eternal life. So if reembodiment frees one from the old personal relationships, it is not such a dreadful thing after all. But it cannot give anything more than new *personal* relations. Rising out of these into the universal is a work every one must do willingly for himself. Death and reembodiment do not give redemption. Reincarnation only serves as a further opportunity to lay hold of redemption.

Paul, writing to the Romans, said: "The whole earth groaneth and travaileth in pain together until now, waiting for the redemption of the body." He discerned with remarkable clearness that the body was to be saved from death, the grave, and corruption by the transforming power of the Christ Mind dwelling in the body. The pure, incorruptible Substance of Spirit built into the organism through true, pure, spiritual thought and word, makes the

body incorruptible and eternal. As the mind changes from error to Truth, corresponding changes take place in the body, and the ultimate of these changes is perfection and wholeness in every part. Therefore those who are trying to lay hold of eternal life have ground for their faith in the promise that they shall be saved from the grave.

Knowing that Spirit, soul and body are all necessary to man, and that he cannot be truly said to live except in their conscious union and expression, the error of believing that death is the open door to a "higher life," the "gateway to heaven," is easily seen. There is no progress in death. Death is negation. The demonstration of eternal life can be made only in life, soul and body together working out the problem, and together being lifted up.

The idea of progress in death has its origin in the mortal mind which reasons from its own limitations instead of from Absolute Truth. It desires to preserve eternally the personal consciousness and all personal relations. Man therefore makes and peoples a heaven, or spirit-world, where all the old family relations are as he knows them in his present life. He clings to this idea with a tenacity worthy of a better object, and it is usually only after hard experience that he is willing to drop the personal and say, "He that doeth the will of my Father which is in heaven, the same is my father and mother and brother and sister." Eternal life cannot be demonstrated in personal consciousness. The great family of Jesus Christ, the redeemed Adam race, are all one, and the little selfish relationships of Adam have no place in the New Order.

Another illogical belief about the destiny of man is that the patriarchs and prophets, and all others who have lived have been lying in their graves, some of them for thousands of years, having no place in the onward move of the race. It is far more logical to believe that the race is a unit and that all its members grow and develop together as well as individually. Thus we find it only reasonable to think of every man and woman as coming on the stage repeatedly, keeping up his connection with the race and its

experiences. A definite instance of this is written in the Scriptures concerning Elijah's appearance and work as John the Baptist. "And the disciples asked him saying, Why then do the scribes say that Elijah must first come? He answering, said, Elijah indeed comes and will restore all things. But I say to you, that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. Then the disciples understood that he spoke to them concerning John."—Matthew 17:10 to 14 (Emphatic Diaglott).

There is no power in mortal consciousness to lift itself out of ignorance and sin, so just the mere matter of repeated births has not taken the race forward. It is the descent of the Spirit from time to time, as the people have been able to receive it, that has made all progress. In the fullness of time, as men's growth made it possible, new truths have been discerned and new dispensations have come. When the time was ripe, Jesus came and brought the good news of salvation from death. But his words had to work in the race consciousness for two thousand years before anyone was sufficiently awakened and quickened to believe in complete redemption and to strive to lay hold of it. The promise is that the leaven of the Word will finally leaven the whole of the human family, and all will come into the light of life.

From the standpoint of the universal, it is plain that reembodiment serves a purpose in affording opportunities for spiritual development. All that is gained in spiritual growth in one life experience becomes part of the man's real identity, and, if he is faithful, he will finally gather such a store of spiritual power and wisdom that he can demonstrate salvation of his body through him who is "able to save to the uttermost." But we would repeat, reincarnation is only an opportunity.

If generation and reincarnation are not the means of restoring those who have died to their place in the race, what is the means that measures up to the Divine Law? Resurrection. The Scriptures make very plain that all men

are already "dead in trespasses and sins." Whether they still walk the earth, or have ceased to breathe, and have been buried from sight, all are in a dead state, and all must be raised from the grave of ignorance and sin. "The hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice and come forth."

"The hour *now* is." Right now the resurrection work is going on, and men and women are awakening to a new consciousness of life, of understanding, and of bodily perfection. This resurrection work must extend to every member of the Adam race, whether he is what we call alive or whether he, as Jesus said of the dead, sleeps. All must be awakened and be unified in soul and body.

So many of the present day ideas of the resurrection have come down from past centuries of ignorance, and have been accepted without question because they seem to be supported by a literal interpretation of certain Bible texts. But in these, as in all Scripture, we try to get back of the letter and see the spiritual meaning of the parables and symbols used to teach the Truth about the raising of the dead, and we find going on in ourselves the very awakening and resurrection that we once supposed would come in a single day to buried people. When this raising up, redeeming process has gone far enough in us, we shall probably be the means of awakening and raising the buried ones, thus fulfilling the mission that was given us, "Raise the dead." Such a mighty and far-reaching work would be included in the promise, "Greater works than these shall ye do."

"The dead in Christ shall rise first." This is reasonable. Jesus said that many would strive to demonstrate eternal life and would not be able. But, by their efforts to lay hold of life, they built up a spiritual consciousness that will be more easily reached by the spoken, resurrecting Word. They will come forth to "the resurrection of life"; that is, they will be raised in the consciousness of life that they had

attained, and go on growing into the full realization, making the complete demonstration, so that they shall not die a second death.

Mention is also made in John's gospel of "the resurrection of damnation." Damnation is condemnation. Paul makes it very clear that, by Adam's transgression, condemnation came upon all his race. Death, having no power to help anyone, the condition of Adam men is not bettered by dying. Therefore, when they are raised, they "come forth unto the resurrection of condemnation" or judgment. Everyone begins where he left off. But though one may have died in condemnation and been raised in that state, he has opportunity when raised to come up into Jesus Christ (in whom is no condemnation), identify himself with the Jesus Christ race and demonstrate through him the deathless life. So is proved the Divine justice of including all in sin in Adam that all might be delivered in one, even Jesus Christ.

In some of Paul's statements about the resurrection he seemingly contradicts Jesus, but we must remember that there are steps and phases to this great process, and when we understand them we shall see that men will be raised to their place in the Adam race (the resurrection unto condemnation), then raised out of Adam into Christ. Everyone who would demonstrate that he is risen with Christ, must first lay hold of life by faith, and affirm without wavering, that he is raised up out of sin and condemnation and death into life eternal. Then the Word of life carries on, day by day, the resurrecting, redemptive work in the mind and in the body. "I die daily," I am raised daily. Every day some old limitation or error that produces corruption loses its hold and passes away, and the imperishable, incorruptible substance of Truth becomes a little more firmly established in consciousness. In this way the body is transformed and raised up in honor, incorruptible, immortal.

However, some of the details of this great restitution work must of necessity be, at this time, mere speculation. It is not profitable to allow our minds to dwell upon mortal

questionings about how the work of the Spirit is to be done in and through us. It is our place to hold ourselves in a positive life thought, realizing always the omnipresence and perfection of life in God, and thus bringing it more and more into manifestation in ourselves and in others. When we realize how much our faithfulness means to the race, we shall rejoice in being true to the great truths that will bring to pass the time when death and the grave shall be no more. "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."

That you do not remember your past lives proves nothing. Neither do you remember the day you were born, but you do not on that account question the fact of your birth. Comparatively little of your present life is remembered. But that does not alter the fact that you have lived. Memory to the natural man is a matter of phonographic brain records. The memories of experiences in past lives are not recorded in the new brain structure of the infant, and he does not therefore remember his past. But in the Book of Life, the great Cosmic Mind of the universe, all identity is held, and as the individual becomes quickened and raised out of personal consciousness into the universal, he will be able to bridge over the breaks in personal experience. He will "come to himself." Realizing his spiritual identity as the Son of God, he will not entangle himself with either present or past personality, but will claim and demonstrate his Divine Sonship. He will no longer limit himself to a brief span of life, beginning with birth and ending with death, but will live in the consciousness of eternal life which has neither end nor beginning.

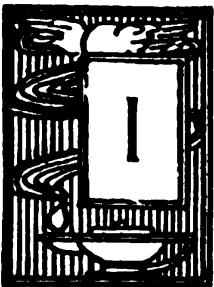
Some have thought that they could demonstrate eternal life by believing in the never-ending life, while holding to the idea of life beginning. But nothing is eternal that has a beginning. So, if we would live forever, we must give up every limitation of mortal ignorance and say with Jesus, "Before Abraham was I am." "Glorify thou me with the glory which I had with thee before the world was."

THE TWELVE FRUITS OF THE TREE OF LIFE

THE HEALING OF THE NATIONS

J. F. EWEN

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.—Revelations 2:7.



IT IS a known fact that the centers of activity in the physical body correspond to the centers of activity in the spiritual body. It is with these centers that this present article deals, on scriptural and spiritual lines. These centers are described by Theosophists and other occult schools as "Chakras." When one has reached a certain point on the path from animalhood to sonship with God, the time arrives when he must consciously develop these centers, wheels, or chakras. There is the ten-rayed star or wheel in the region of the stomach, the twelve-rayed star in the heart, the sixteen-rayed star in the throat, and so on with the other centers. Even the orthodox Christian, so far as he is true to his conscience, has already partially developed them unconsciously by his faith and his yearnings of love for his fellow-beings, by his prayers and his other spiritual activities, and at last by his very fidelity to the principles of his creed, he is led by the Holy Spirit to the deeper understanding of these centers and to see his duty of developing them for the kingdom-of-heaven's sake.

Why did Jesus choose twelve and only twelve apostles? Why were there twelve tribes of Israel and only twelve? Why are there twelve fruits of this tree of life and only twelve? Why should there be twelve thrones spoken of in the last day?

Why did Jesus choose these twelve *particular* individuals as his disciples? All power was given to him in

heaven and earth. He could just as easily have chosen twelve Australian aborigines or twelve Romans for the work which he *prepared* them to do.

Let us just study these twelve disciples and their characteristics, which we find are also confirmed in their names.

PETER (the Rock) is the representative of *Faith*. He alone of the twelve ventures to walk on the waves to Christ. He alone was commissioned to feed the lambs (or Christians in their spiritual babyhood, for which office faith is a prime requisite).

His companion is ANDREW (Manly) or *Strength*. The word faith or belief in the original Greek is found given in two words, the one meaning "simple belief," the other meaning "firmness in believing"—the one represented by Peter, the other by Andrew.

Jesus speaks of Prayer in a threefold sense—asking, seeking and knocking. The simple prayer of *supplication* is described as asking, the prayer of *concentration* as seeking, the prayer of true affirmation or *truth-affirmation* as knocking. Jesus refers to the latter in his memorable words (Luke 17:6), "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you." Notice that it does not speak of asking God to do it for you. No, no; not at all! But if ye had the smallest particle of faith (or firmness in believing) ye shall have your wishes fulfilled in every case; or rather ye shall have dominion over the things of the earth by your mere *word of Faith*.

The prayer of supplication has its rightful place, as is generally understood by the Christian Church at large; the prayer of concentration or meditation also has its rightful place, as specially emphasized by the essence of Practical Christianity movements, and the prayer of affirmation-of-Truth is now coming into its rightful place in the Christian life, chiefly through the work of the Christian Science and kindred organizations.

It is a proven fact that the man who is saved, not merely

in his soul, but saved in body, soul and spirit, or, in other words, saved in the material, mental and spiritual sense, with such a one *his every wish is but a check on the bank of the Infinite Resources of God*, which shall in every case be honored by the Divine Law of demand and supply.

The Salvation Army is a splendid instance of the partial saving power of God in the body, soul and spirit, but excepting in the case of individuals who have been led out of its ranks into a field where they can be free to follow the leadings of the Holy Spirit, this body has not yet reached the point of the *salvation of the mind*, at least by organized spiritual methods. While the very thoughts of wrong doing (even on the part of others, called "sinners") remain in the mind of man, so long will he be prone to sin, and it was in order to save mankind from this very "proneness" that Jesus manifested himself in the flesh on this planet. Hence the time comes when man realizes that if he would better serve God, he must save his mind as well as his soul. This is the peculiar work for which God has raised up such bodies as the Christian Science organization, the Practical Christianity movement, etc., each consisting of millions of adherents.

There is no stagnation in God's kingdom, and if after we have saved our souls (through faith in and by the grace of Jesus Christ) we rest content with the work done by "our church," "our chapel," etc., and try to stand still, we shall find that one of the Divine Laws which cannot be broken is that progress is constant and continual. Hence circumstances will arise which will compel us to either suffer for breaking this law, or else open our eyes to the new path on the higher plane for us to go forward in and thus fulfill the law.

Many of the old-style Christians (to whom we pay due regard, reverence and respect, who were but babes in Christ, seeing they were unable to do the works which Jesus said believers should do) understood the prayer that healed the sick to be somewhat as follows:

"O Lord, thou seest this sick person, thou seest the

pain she or he is in, thou seest the awful agony he is going through; we pray thee to heal him."

In a few cases, strange to say, this form of prayer was answered, but such cases are mere exceptions, or perhaps were merely the *natural* cure of the body, leaving the soul and spirit in its diseased state.

The prayer of faith that shall heal the sick is the prayer represented by both Peter and Andrew, or boldness and firmness in belief. Such a prayer is in accordance with Jesus' teaching: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Such a prayer would be framed more after this pattern, so far as the mere words are concerned, accompanied of course by a spirit of sincerity, faith and earnestness:

"O Lord, thou hast made everything perfect. We are told in the Scriptures that everything that God made was Good. This sickness is decidedly bad, therefore we know that thou hast not sent it; therefore it cannot have any real existence, permanence or reality; therefore it must be removed into the sea of oblivion by thy very presence, and our *Word*, the word of undoubting faith, must be performed according to the teaching of our Lord Jesus Christ. We refuse to believe that this sickness can remain any longer. We, therefore (whilst showing every compassion towards him) refuse to believe that he is sick in reality, although the world's belief in sickness has brought this sickness into evidence. According to this man's belief in sickness so it is unto him; but we have faith that his Perfect Self will shine through and destroy even the very appearance of sickness."

This is the new prayer of "knock and it shall be opened unto you" which Jesus referred to and practiced, and which is healing its millions all over the world according to the Divine Law taught by Jesus. If (as some of the old-style Christians assert) it is the will of God that they should be ill—although the Bible clearly states that *he healeth all our diseases*—why do they take medicines and

go to doctors to get well? Surely if they were consistent they would thank God that he in his wonderful, infinite goodness had made them ill, and pray that he would keep them ill so long as it seemed good to him! The very fact that they do all they can to get rid of their sickness is proof that in their inmost being they do not believe that God sent the sickness at all, and as God has not sent the sickness at all, the sooner they get rid of all sickness the better. One of the most important branches of the work which Jesus did was that of healing the people, *body and soul*. Surely we are better able to glorify God in a perfect body than in one that is diseased or deformed.

The first step in the prayer of faith that heals the sick is, "Believe that ye receive and ye shall have." Therefore the first thing is to get all our beliefs right, i. e., Peter, the Rock on which Christ is building his church. The second step is Andrew, which means "strength," that is, firmness in believing, believing so steadfastly in the perfection of man that we cannot believe it possible for an imperfection to exist.

When those Christians who have already been "born again" reach the point of *understanding*-faith, we shall be very near the millennium of Christ. In fact, the very work of such Christians is even now ushering in the millennium, preceded as it was foretold by Jesus it should be, by world-wide disturbed conditions.

We next come to the beloved disciple JOHN (Beloved), symbolizing the *Love* center. You will unanimously agree with this statement, that of all the disciples he was the best exponent of love, and it is also a striking fact that his gospel and epistles have been the chief instruments used for the conviction, repentance and subsequent conversion of the unregenerate; and for some considerable period after conversion, this spiritual faculty holds supreme sway. Love, the chief essential in the first steps of the newly awakened Christian; and the wonderful hand of God always feeds him on *love* for a considerable period before the other faculties claim his attention. As Christians, we have all gone through the experience of what is known as "losing our

first love for Christ." This love in reality is never lost, but God allows it to take a back seat after a time in order that our other spiritual faculties may each come in for their share of recognition in the babyhood of our Christian walk.

Love, in its compound sense, in its entirety is God, but as a spiritual faculty we are only dealing with love in its simple sense, and not in the larger sense, which includes all spiritual growth and experience. This is why it was to John, the representative of love, that the wonderful teachings conveyed in the Revelations were revealed. The center for the development of spiritual love is the *solar plexus*, the heart of the soul. Jesus refers to it as, "Out of his belly shall flow rivers of *living water*," or as Ferrar Fenton, the great modern Bible translator has it, "*Rivers of living water shall flow out from his heart*." While we are wasting the vital fluids, this springing up from within cannot be realized in its fullness. Even as the heart is the mainspring of the activities of the physical body, just so is love the mainspring of the spiritual body. "*He that loveth not knoweth not God*" (I John 4:8).

The next disciple is JAMES, the representative of *Judgment*. His epistle clearly confirms this. This center of *Spiritual Judgment* is situated in the region of the liver.

These four as a start form a good foundation for spiritual work on the spiritual body. Each will help to build the other up, and when working in harmony they form a combination which will serve as a foundation for the whole body, *Faith, Love, Judgment and Strength*.

The next Spiritual faculty for conscious development is *Power*, symbolized by PHILIP. This center is found in the thyroid gland in the throat. It is a known fact that a kind of infantile disease, the sufferer from which is called a cretin, is coincident with the abnormal swelling of this ductless gland, and those who have this disease are so helpless in their minds that they cannot according to their belief do the simplest things for themselves; they are according to their belief indeed powerless. It may also be interesting to know that the exact cause of this helplessness

is unknown to the medical fraternity, and also that the function of the thyroid gland is also unknown to that body. (This differs from goiter.)

So we see that in the throat lies the center of *Spiritual Power*, and this center, like the others, may be developed by the concentrated *Word*.

BARTHOLOMEW is the representative of *Spiritual Imagination*, or *Image-Creating* in consciousness, a far different thing from what this word is generally understood to mean. This center lies between the eyes.

THOMAS, the man who could only believe those things which he could understand from a rational point of view, is the symbol of *Spiritual Understanding*. This center lies in the forehead. Up to a certain point the Christian finds "blind" faith in God satisfies every demand of his spiritual nature. The New Birth is in reality Christ awakening the spiritual body of man into activity, and for a considerable period these spiritual faculties are stirred up from their lethargy by means of emotion, prayer, spiritual ecstasy, etc. But this is in a more or less haphazard manner, and a time surely comes in the experience of all when blind faith fails to satisfy the demands of the Spirit; when the many difficulties and perplexities arising in one's experience, which tend to dampen the "first love" and tend to make one reflect deeply why a few prayers are answered *directly* and the majority only *indirectly*, begin to awaken the understanding until one fully realizes that faith, in order to accomplish the promises made concerning it, must be not a blind belief in an external Christ but an *understanding certainty*. Jesus's prayers were always answered directly, and as he says the works that he did his believers shall also do and even surpass, one cannot but believe that one who *understands* more fully the Christ-teaching will be able to get direct answers to every prayer.

Another noticeable point is that not until the crucifixion of the material man does the peculiar characteristics of Thomas appear in the gospels, and it is not until the blind faith has been crucified by a paucity or even lack of re-

sults, does the spiritual understanding begin to awaken. In these latter days, however, we have the promise that the knowledge of the Lord shall cover the earth as the waters cover the sea (Hab. 2:14), so we may begin at once to quicken our spiritual understanding by speaking the *Word* of faith concerning this faculty at its spiritual center in the body. In the words of Daniel (11:32) it is the people who know their *God* that shall do exploits. *Knowing* is more than believing; it is the outcome of belief and finally supersedes belief (for what we know we have no need to merely believe) when the laws of the spiritual world are made known to us, that is, when spiritual knowledge replaces blind faith.

MATTHEW represents the *Will*, and its center is also in the forehead. One of the things that are at present hindering the coming of God's kingdom on earth is the over-development of the *Will* before the love, faith, judgment and strength centers have been awakened and sufficiently developed.

To take a simile: in order to drive a locomotive successfully one must have

The water-pipes filled with water;

A knowledge of the action of the various levers;

The locomotive must be built of the right material and the pipes sufficiently strong to resist the enormous pressure of the steam;

No leakage in the water-pipes and all taps turned off or on according to their office.

To develop the will before one is converted is like putting coal into an engine before the tank is filled with water. It must result in a breakdown at some point in life.

To develop the will before spiritual wisdom is awakened is like making up the fire before the driver knows how to control the various levers.

To develop the will before faith and reliance on the Supreme is awakened is like making up the fire when all the water-pipes are turned on in the wrong direction.

To develop the will before the faculty of spiritual strength is quickened is like making up the fire in the engine

where the steam-pipes are composed of weak, perishable material, which means a rapid breakdown.

It is the development of the will before the other spiritual faculties that accounts for the loss of healing experienced in the early church about three centuries after Christ. Before that time the gospel of salvation from sickness and sin was preached and practiced as a single undivided doctrine, but from that time onwards in the church the human will was and has been overdeveloped at the expense of the other spiritual faculties, and this abnormal development on the part of the hierarchy of the church accounts for its subsequent lapses in the Middle Ages, and since, and will finally lead to its overthrow as stated in the Revelation of St. John.

Until the engine has been tested in all its parts it would be absolutely foolish to attempt to drive it, and so until the other faculties have been brought into line it is better not to attempt to develop the will by special methods. A volume could be written on the disastrous results of developing the will before the other spiritual faculties have been quickened and brought by exercise up to a certain strength. The fate which befell Elymas the sorcerer is a striking instance of the least of these evil results.

JAMES (the son of Alphæus) symbolizes *Divine Order*. This center is situated near the navel.

SIMON (the Canaanite) represents *Zeal*, and this center is situated in the *medulla* at the base of the brain.

THADDÆUS, symbolizing the spiritual faculty of *Elimination*, or the rooting out of all evil or useless impediments in the consciousness, is situated in the lower part of the back.

Lastly we come to JUDAS ISCARIOT (the son of the people of the cities), the *Life Center*, situated in the generative organs. In connection with this name it is interesting to recall the fact that at the separation of Lot the lustful, and Abraham the pure, the latter chose the freedom of the "plains," whilst Lot chose the conventions of the "cities." Indeed, so much is this false sense of life con-

nected with Lot and cities, that when at the prayer of Abraham the pure, a special messenger endeavored to rescue him from the doom which always befalls those who follow their Lot-like leanings, he pleaded to be allowed to turn aside to Zoar, on the plea that it was only a "little" city, and through this weakness, small though it seemed, far reaching consequences resulted. Taking this apostle into consideration, we see it was the work of Judas to bring the faith of the people down to the lowest ebb. Through the work of Judas all the other untried disciples, or faculties, were scattered, and we know that a loss of the semen always results in a weakening of the whole system. Faith stands at the very highest point of the human system, situated in the pineal gland, and Judas at the very lowest, and when Judas the perverted life-center becomes active, it results first of all in a weakening of faith, and if persisted in, all the other faculties are scattered one by one until man becomes in his beliefs Godless, having no spiritual light to guide him—an outcast, a prodigal.

This function is represented in the signs of the Zodiac by the sign of Scorpio, the supplier of vitality to the human race. In the Zodaic of the Golden Age there was no such sign, its place being occupied by the Eagle, and when mankind ceases to eat of this down-flowing tree of knowledge of good and evil and begins to cultivate the upgrowing *Tree of Life*, the sign Scorpio will again be replaced by the sign of the Eagle—strong, swift of wing, keen of sight, no longer confined as Scorpio to groveling in the earth-consciousness, but soaring into the highest realms of Spirit, free, able and willing to do the will of the Highest. (The eagle is the emblem of the United States of America—a prophecy of the restoration by the men of this nation of the Golden Age.)

This is also symbolized in the disciples. Just as Judas was replaced by Matthias, the tree of the knowledge of good and evil will be replaced by the *Tree of Life*, the sign Scorpio will be replaced by the sign of the Eagle, and

material generation will be replaced by spiritual regeneration and creation.

"And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

"Behold, I come quickly."

THE NOBLE LIFE

True worth is in being, not seeming;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by-and-by.

For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure;
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.

The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And strait for the children of men.

—Selected.

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people. A man should make life and nature happier to us, or he had better never been born.—*Ralph Waldo Emerson.*



UNITY SOCIETY CORRESPONDENCE SCHOOL

This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in **UNITY**, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may caroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

ARE YOU TRULY "BROAD"?

Freedom is sometimes understood to mean license to do evil. But every thinking mind has discerned that true freedom is realized only by those who conform to the Divine Law. The same misunderstanding of the meaning of terms is found in the use of the word "broad." What does "broad minded" mean to you? Are you ever disloyal to the Truth from fear of being called "narrow minded"? What is broader than Truth?

It is the duty of everyone to be true to his highest concept of Truth. If you are carried about by every wind and wave of doctrine you lose your center. After awhile you find that you are a ship without a rudder. A firm, loyal hold to your highest understanding of Truth gives you steadiness and poise.

The loyal, true souls do the work worth while in the world. If you are a teacher and are yourself in confusion of thought from trying to follow up everything that comes along, your students must necessarily be in confusion. It is only in the clear light of Truth with eyes open that you can safely lead men to the Christ. "If the blind lead the blind, both shall fall into the ditch."

You are truly broad only in proportion to your loyalty to the Truth, and you cannot be open to more Truth if you are open on all sides to that which is not true.

So do not incorporate errors into your world for the sake of being popular or from fear of being called narrow. Be true to Truth and let God take care of the results. He will bless you with the blessing that follows faithfulness.

"PRESENTIMENTS"

Tales are sometimes told of strong "presentiments" of events that "come true," and, strange to say, these are nearly always unpleasant. These experiences are sometimes spoken of as "feeling thought." Some seemingly miraculous things are told, and because of this, those who do not understand mind action, and the place these things have in the scheme of thought, are apt to become superstitious.

Every thought causes vibrations in the universal ether, and all whose minds are in the same realm as the thoughts sent out, catch or feel the vibrations, and many are able to interpret them. The wireless telegraph is a good illustration of this law of mind action—those catching the thought, representing the receiving station.

The law which is being fulfilled by these "presentiments" is all right. If there is anything not right, it must be connected with those who help to fulfill this law in acting as receiving stations, catching the messages. The fact that the presentiments are nearly always of ill, shows that the thoughts of the receiver are much in the carnal realm, or unpleasant thoughts would not be felt.

It is annoying to most people to be obliged to listen to predictions of unpleasant circumstances about people and things as they are told by those who "believe" in them. Presentiments of unpleasantness should not be talked about any more than should aches and ails, or sickness and death, or any inharmony that one does not wish to see "come true," because talking about them makes them seem more real, and helps them to manifest as they are seen in mind. The more one listens to these unpleasant things, the more will he hear them, until, like the plagues of Egypt, they become extremely troublesome, getting into everything, finally becoming so strong that one loses his control over them, and his will becomes so weak that he gets nearly distracted, especially if he "believes" in them so that he follows wherever they seem to lead.

All "evil" forebodings should be denied away, thus helping those who send them out and those who receive them. Only the perfect and the pleasant should be allowed any place in the thoughts.

The receiver of messages from the Spirit of Truth, or he who hears only the promptings of the Spirit—the still small voice within—gets only the good, the true and the perfect, so that he is always helped by listening and heeding, while the more one listens to thoughts of evil, the more will he hear them. Truth never becomes troublesome as

it gets into everything, neither does it lead to distraction.

In order to hear the still small voice, the same law must be obeyed as in the hearing of evil thoughts, namely, one must be in the same realm of mind—the Divine.

There is no need to confound the voice of the Spirit with the voice of error, for if one is in the right consciousness to hear the true, the pleasant and the perfect things, he will not be able to hear the untrue, the unpleasant and imperfect things.

THE SPIRITUAL LAW OF PURIFICATION

Every woman who comes into any degree of understanding concerning regeneration, finds herself wondering whether it will not mean deliverance from her menses. Without waiting for necessary light she sometimes takes the matter into her own hands and tries by will power, or by the use of denials, to do away with the unwelcome vistior. This is not wise. .

It is no doubt true that the menses have place only in Eve in her fallen estate. Redeemed woman will not be troubled with them, but her freedom must be brought about by understanding of and compliance with Divine Law. They serve a purpose for Eve, accomplishing in her a certain temporary cleansing, and they should not be tampered with in any way by anyone who lives under the mortal law. The only way out of them is up—up, out of generation into regeneration. In the regenerating process, the perfect cleansing blood of Jesus Christ is brought into action in the body and, instead of the monthly waste, all the substance is cleansed, transmuted and used in building the perfect body.

To accomplish this hold yourself daily in this realization:

"I am no longer under the Adam law of woman. By the redeeming power of Jesus Christ I am lifted up out of the generative consciousness into the regeneration with Jesus Christ, and all the forces of my being are spiritualized. The blood of Jesus Christ cleanses me from all sin."

Such statements as these should be made only by those who are willing to give up all that pertains to the Adam race, and make themselves obedient to the laws of the kingdom of heaven which are to be established upon the earth by the new race of redeemed men and women.

Every teacher should understand this, so that he may deal wisely with thoughtless ones who want some teacher or healer to treat them for the stopping of the monthly flow. If they are thinking only of their physical comfort, their motive is not sufficient to carry them through to a demonstration.

The work of regeneration is not accomplished in one month or two, and it requires complete consecration. The body which is being cleansed, purified and saved from all the effects of sin is to be the eternal home of the one who demonstrates eternal life, and such a great reward does not come in response to the call of the flesh man with his desires for carnal satisfaction and creature comfort. No one who does earnestly give herself to regeneration should feel discouraged if she does not in a few months establish herself in the new state of consciousness fully enough to have complete purification take place by the cleansing life (blood) of Christ, and she should be patient with the monthly appearance until it is all taken up by the power of the Christ consciousness which is developing within her through her consecration, prayer and obedience.

This is a message for men too, because the waste of seed in them must be stopped, and it is done through the same lifting up, regenerating process that is necessary for women.

Every meeting should open with silent prayer. Just as one person is not in a proper state of mind to do his individual work until he has been still and realized his spiritual consciousness, so an assembly of people are not ready for study and worship until they get still together and realize the Presence and the Power of God in their midst.

ANSWERS TO QUESTIONS

What do you mean when you say "The Truth"?

Jesus was silent when Pilate asked him, "What is Truth?" He knew that the intellectually wise Pilate could not comprehend his answer, for "spiritual things are spiritually discerned." A definition of Truth cannot be satisfactorily given in words; it is not found in books. When we awaken to the Truth, we awaken to the reality of the Good. There is an intuitive something in us that knows the Truth when we meditate about what Truth is. Understanding comes to the consciousness from within, especially in the Silence, in the secret place of the Most High, in conscious union with God.

Truth is omnipresent, pertaining to things eternal and unchangeable.

Truth is that which is true and unchangeable in the pure logic of mind, regardless of appearances.

Truth is founded on the real eternal Being of God.

Looking to the Spirit within for Truth, and following Jesus Christ's teachings, studying through the letter and imbibing the Spirit, we become pure in heart and thought, perfectly conscious of God's presence, thinking his thoughts and speaking his words of Truth.

Statements of Truth are real and eternal. God is Life. God is Love. God is Principle. God is Mind. God is Spirit. These are all statements of Truth. They all refer to one absolute Good.

Jesus said, "I Am the Way, the Truth, the Life." He means the individual in Divine Mind, the *I Am* of Spirit. We have this great *I Am* within us and it is the Way, the Truth, and the Life. When we know our God-being, the *I Am* of all Good, we know that Truth is eternal and changeless. It is infinite intelligence that cannot err.

Seek ye the knowledge and understanding of the spiritual man. Recognize your oneness with the Father. Oneness is the Truth of Life.—*Emily B. Pilcher.*

Jesus Christ said, "God is Spirit, and they that wor-

ship him must worship him in Spirit and in Truth." He also said, "I am the Life, the Truth, the Way." In John 17:17 we read, "Thy Word is Truth."

If Jesus Christ could say, "I am the Life," "I am the Way," "I am the Door," he could also say, "I am the Truth," for the Image and Likeness of God which he brought to light must include within itself all the attributes, faculties and ideas which are in its source, God or Spirit. Whatever Jesus Christ claimed to be inwardly, that he also demonstrated outwardly. He told Pilate that he came to bear witness of the Truth.

Jesus Christ stands for the perfect type-man, the Word incarnate and made flesh, or the inward Truth in perfect outward expression. He was the fullness of the Godhead bodily, and unfolded to the race the divine possibilities of the Real Man.

Therefore the Truth is, that the universe as well as man is spiritual and not material; that man shall live according to Principle (or the Word of God) and not according to personality; that he is perfect, deathless and divine now, instead of being weak, sinful and dying. This is the Truth that Jesus said he was, and brought to light, and this Truth demonstrated will be to us a "well of water springing up into everlasting life."—*Fannie Shrenk*.

What did Jesus mean when he said, "Freely ye have received, freely give"? Did he have reference to the change that takes place in the realm of things, or to the proper adjustment of ideas in the realm within, or to both?

There is a spiritual law of giving and receiving. Jesus recognized this law and was here emphasizing the importance of keeping it.

All good exists in Divine Mind as Ideas. Man can receive or draw upon God for whatever he wants, get the consciousness of it as his in the realm of ideas, then work it out in the outer or manifest world through the power of thought.

Therefore "freely ye have received" must apply first to the within; then to the without.

To give is to impart this knowledge to others in whatever form one has the opportunity of expressing it. The more readily we let God pour out his riches through us, the more abundantly will we receive.

In other words, the Law is as a stream, always active. Divine Mind is its Source; man the channel, receiving from the Source (through the knowledge that he is the offspring of God and heir to all that the Father has), then distributing the ever ready abundance, in some form, wherever he finds need.—C. K.

What is body consciousness?

There are three phases of mind in man, namely: conscious, subconscious and superconscious. The superconscious is the Christ Mind; the conscious is our everyday knowing mind, by which we know our existence and our relation to the world about us; the subconscious is the reservoir of all past thinking. The three should be one, and we are learning to make them one by unifying ourselves constantly in thought with the ideas in the Christ Mind and expressing them in all our thinking. This is regeneration.

The subconscious or subjective mind carries on certain bodily functions automatically, that is, without the attention of the conscious mind. In respiration, digestion and assimilation, in the growth and repair of the body, the organism seems to have a separate consciousness of its own, and goes on daily manifesting the most marvelous intelligence; this is the body consciousness. But through the ignorance and error of past thinking, the subjective or subconscious mind has been badly educated and trained along some lines, and the perfect work of the body has been thus seriously interfered with.

The power and intelligence expressed in digestion and assimilation are beyond the comprehension of the wisest chemists. And yet if the stomach is abused from day to

day by false appetite, its work may seem very faulty. But the fault is in the man and not in his stomach.

If we want our body consciousness to express the perfect intelligence of Divine Mind we must consciously make union with the superconsciousness by affirmations such as this: "My Spirit, soul and body are unified in Christ," and then in every thought and word and act strive to express that oneness. Righteous thinking, righteous speaking, righteous doing will restore the unity and harmony of the whole man.

All thoughts that convey the idea of separation of man from his body should be eliminated, as it is these that keep up the seeming separation of the body consciousness, and make harder the work of getting hold of errors that have been sown in the subconscious and through it into the body.

QUESTIONS

What is metaphysics?—*J. B.*

I would like to have the following explained: "Get behind the thing into the realm where it exists as an idea, and you can draw upon it perpetually without exhausting or depleting its source." This occurs in one of the lessons.
—*E. J. M.*

Students are invited to answer either one or both of these questions. More answers to the printed questions are received than can be printed, but that should not cause anyone to fail to answer them. This is a good opportunity for expressing your understanding, and we are glad to have as many as will, take advantage of it. Nearly all the answers that come in show good understanding, but it is necessary to make choice for publishing, and in selecting these, we choose the ones that give the clearest explanation. It is one thing to see a thing yourself, and another to make it plain to some one else. When you write your answer, have in mind the idea of explaining to one who does not already know what you are trying to tell. In this way you will find it easier to express yourself clearly, and practice of this kind will help to fit you for teaching.

MAN THE IMAGE AND LIKENESS OF GOD

*Lesson Three, Part Two, Unity Correspondence Course,
written by MILDRED BEATTY PIERCE, a student.*

[*Dear Friends in Unity:* It has made me very happy to learn through your letter that you approve of my work, and that you wish to use my paper on Lesson Three in "The Study," for May UNITY. Thank you very much. I am only too glad to have you use it. I have the keenest enjoyment in the lessons and continue the work with increasing zest. I enjoy the work not only as an interesting study, but in conscious growth and understanding spiritually. I am deeply grateful to you for these lessons and appreciate the intelligent, thorough, thoughtful direction and correction given the papers. I can understand the time and patience required. That you do this must-be-taxing work, as you do, demanding no remuneration, accepting none, save love offerings, is in itself an illuminating example of a practice which measures up to its teaching. You are proving the beauty and privilege of service for Truth's sake.—M. B. P.]

Allegory is, and always has been the chosen form of all great teachings. Allegory is an Ark of the Covenant.

It is intuitive for us to think in symbols, as it is most easy for us to grasp and understand in picture-phrases. The natural bent of the human mind is illustrative, and the thought habit of all races, all peoples, has been to express in symbolic language. Until we stop to analyze, we little realize how much we depend upon simile, metaphor and figurative speech. A present proof of this is my first sentence. When I have written, "Allegory is the chosen form of all great teachings," I feel that I may not have made as clear as I would wish the fact which I am trying to present, but when I have likened allegory to "an Ark of the Covenant," I am sure that the picture-phrase brings at once to remembrance the Holy Repository of the Sacred Law and the import is immediately recognized and spiritualized. Allegory as applied to the Scriptures is truly an *Ark of the Covenant*, bearing within its symbolic utterances the Law of Being.

A whole chapter might be easily written upon the power of figurative language to impress and convince, but

just now we are considering the belief that the Scriptures are allegorical. Because it is the most graphic method of instruction, the easiest to grasp, and because it has been employed by all men of all ages, it would seem both natural and reasonable to believe that the Bible presents the Greatest-of-All-Teachings in symbolic language. However, we do not rely upon speculation, for we have the direct authority of Paul in this matter. Paul was a Hebrew, interpreting his own language, which could trick him neither by idiom nor custom-made meaning into doubt or misunderstanding. He was a scholar and a student of the Bible and he declares the Scriptures to be allegorical. The reference to the two sons of Abraham, the one born of a free-woman and the other of a bond-maid, Paul positively states is "an allegory," explaining and illuminating the meaning thereof as being "two covenants." The inner, deeper meaning is quite lost upon the one who accepts the record as the mere historical account of the temporal life of Abraham and others. Augmenting the authority of Paul, we have the evidence of generations who have demanded more of the Bible than narrative or history. All peoples and all creeds, no matter how orthodox, have believed that the histories of the persons, places and events related in the Bible, carried a lesson in symbol which has been interpreted according to the light, intelligence and desire of the reader or seeker for Truth. History is reading along the lines; allegory is not only "reading between the lines" but *within the words*. To view the Bible as mere history is to read the annals of an ancient people, but, in the light of allegory, it is the Illumined Answer to the seeming riddle of the *why* and the *wherefore* of Being.

In this illumination by allegory, the first chapter of Genesis gives a graphic description of the creative action of Divine Mind in the Realm of Ideas. Remembering the Divine Sequence: *Mind, Idea, Expression*, we know that the creation herein described does not relate to the manifest world, for the manifest world is on the plane of expression. We know also that creation takes place only in the *Realm*

of *Ideas*. So, the six days recounted in the first chapter of Genesis are so many Great Ideas, ideals of the Originating Mind. The crowning great idea of the six was Man—not manifest man—but the God Idea Man, made in the image and likeness of God. That these six Great God-Thoughts were in the realm of the ideal, as yet unmanifest, we know, for the fifth verse of the second chapter of Genesis states: “And no plant of the field was yet in the earth, and no herb of the field had yet sprung up . . . and there was not a man to till the ground.” Why? Because the Great-God-Idea-Man was not yet expressed in manifest man.

The creation of God was declared complete, finished at the end of the six days, and he “rested on the seventh day from all the work which he had made.” Understanding God as Divine Mind, we realize that the great, ideal projections of Divine Mind must, according to Divine Law, seek expression, and the Lord God becomes the Creator. The Lord God of the Scriptures is not another name or term for God, Divine Mind, but, the Lord God, is the God-Idea-Man, created in the image and likeness of God, the Crowned-Great-Idea of God’s creation. This Lord God of the Scriptures is the *real* of us; was the real of Adam and of all who followed, known or unknown, told or untold—the spiritual man. This *real* of us is variously termed: “The Christ,” “The Only-Begotten,” “The Son,” “The Divine Idea”—the term matters not, but it is vitally essential that in our consciousness we recognize the You of you, the Me of me, the *real* of us to be God’s ideal of and for us—his image and likeness.

There is all the difference of the real and the unreal between God’s Idea-Man and man’s idea-man. The God Ideal Man is the Christ—the Pattern, the Lord God of the Scriptures. Man’s idea-man is manifest man, with whom we have intimate acquaintance and to whom we ascribe mistaken powers. When the ideal man seeks expression he becomes the manifest man. He is thought put into words, the invisible made visible—the spiritual made flesh. Ideal

Man is *I Am*, since the Divine Idea is what we really are. The Divine Idea expressing is *I Will*—the Adam. Ideal man is the power—manifest man is the engineer. Our habit of thought, attitude of mind, and our appropriation and use of our Divine Inheritance, determine our demonstration—whether we dwell within the Garden of Eden or find ourselves without, outcast. The “tree of life” is within—“in the midst of the garden.” It is the Eternal-Life-Idea and the fruit of the tree is our conscious appropriation of this life within us—our real source of supply. If our minds and hearts are filled with God-Thoughts, the tree is nurtured and we partake of the fruit in abounding life, strength, vitality, but when we depend upon our manifest forces instead of the true source of supply, the Divine Law is broken and we are outcasts from the Edenic state—harmony. When we ascribe equal powers to good and evil, it is our belief which energizes ill and suffering as the consequences of our thought, and we partake of the “tree of knowledge”—the fruit is death. To think of evil as real makes of it a destructive force, but to rightly understand it as unreal is to realize it as harmless as the shadow.

Man loses his consciousness of Divine Harmony by becoming engrossed in externals, and in his thought making the mistake of according the God-Given-Power to the manifestation instead of to the Source. He magnifies the little I and forgets the Great-I-Am until his world is topsy-turvy, upside-down—this is expulsion from Eden. But paradise may be regained if only man learns the Truth of Being and conforms his thoughts in harmony. He must know that he is the God Idea Man, the image and likeness of God. He must fix in his consciousness the Divine Sequence: *Mind, Idea, Expression*, and must not make the mistake of turning these about. Expression is to mind as outlet is to source—*dependence must be upon the source*. Divine Harmony is maintained by true recognition of true relations. The Truth of Being is that the real man is the Christ within, and not the apparent man. It is the real within us which *does*—the unreal without merely *reflects, shadows*.

It is thinking, thinking which sets us free or binds us. Like attracts like, and according to the manner of our thought are we making a rally-point for more thoughts of similar nature and thereby building a thought center—a nucleus. Every thought of love goes to ratify the love center, every thought of strength goes to the support of the strength center, thoughts of life vitalize, and peace and plenty make for their own strongholds. We have not only the benefit or bane of our own aggregated thoughts, but we have attuned ourselves to like thoughts from everyone, everywhere, which are drawn as the drift into the eddying pool. Now, love, strength, life, intelligence, peace, plenty, all are ideas seeking expression, and for their expression they build cells of like character and form organs of the body through which to manifest—strength through the back, love uses the heart, while intellect employs the head. Thus it is that thinking makes us what we are.

There is a wide difference between the mortal and the spiritual concept of "Why We are Here and What to Do?" Acquisition, in big type, acquisition of lands, money, material things, personal pleasure, self-gratification, indulgence, this is the mortal concept of the object of man's existence. Jesus, the Great Teacher, explained how he must be about his "Father's business," paramount in importance. The "Father's business" is to express *All Good*; that through man God may manifest the Ideal and bring all into the realization of the "kingdom of heaven at hand"—*within, here and now*. The spiritual concept of "Why We are Here" is to express *God*.

The great work of restoring the world to *All Good* must begin with each individual, and in the consciousness of each must abide the Truth of Being—that it is the Indwelling Christ which makes us *real*; that through the Son is our restoration which is our salvation. The complete, perfect man, which is the real of each of us, is a trinity, and the terms of the Divine Trinity as expressed in man are Spirit, Soul and Body—(mind, idea, expression); in this trinity body is manifestation. The trinity must be held

inviolate in thought and word, else there is discord and in-harmony—dissolution.

If we would open the door to all power and benefits, we must believe on and acknowledge the Son. Believing and acknowledging the "Only Begotten," as the God Ideal of and for us, is our *salvation* from distress, misfortune, in-harmony of mind and body. We must not only believe in this In-dwelling presence but *identify* ourselves with it. And since we identify ourselves to whatsoever we attach *I Am*, we should be guarded and wise not to so fasten upon us any of the limitations and weaknesses of mortal consciousness. If our sick thoughts, our poverty thoughts, our hate thoughts are coupled with *I Am*, we have doubled their power to manifest ill in mind, body and affairs. No matter what the *appearance*, do not say "I am ill," "I am weak," I am any one adverse thing or another, for the *real* of you is abounding health, strength, all good. Hitch your *I Am* to *all good* and let it manifest in mind, body and estate.

By this same dynamic *I Am* man identifies himself with the Absolute. He may say: "I am one with the Father; I have like powers. All that the Father hath is mine. I am Wisdom, I am Strength, I am Love," and by so doing bring into manifestation the God Powers with which he, as the Son, is endowed. To claim kinship with the Father is to acknowledge the Son, for it is only through the spiritual grasp of the indwelling Christ that we receive our Divine Inheritance—to claim at-one-ment with the Father is to acknowledge the Son. And this is life eternal—to abide in the consciousness of Sonship with God. This consciousness can only come to us through spiritual understanding, it is revealed through the Father.

In the use of the term "man" in the Bible, we should wisely discriminate whether man, the manifestation, or man the Ideal, is referred to. Much of the seeming contradiction of the holy writings would be done away with if, as Paul advised Timothy, we "rightly divide the word of Truth." There are passages referring to man as a sinner, doomed to die for his sins, and again as the Son, heir to all that the

Father hath. To the metaphysician the distinction is clear between the *apparent man* and the *real man*; that it is the manifest man filled with his error beliefs, who is symbolized as the sinner, and the spiritual man who is the Son, joint heir with the Father.

The Son of God is the God Idea of the perfect man. Man is the manifestation of the Man Idea, hence man is the Son of Man.

Nothing less than the Perfect Man manifest is to be our aim. Christ only is our model—the perfect God-Pattern set for us. Others who have demonstrated Truth in greater or less degree are, like ourselves, seeking perfection which can only be gauged by the true Christ Standard. It is for us to manifest the Image and Likeness of God.

THE FUTILITY OF WORRY

Worry is a habit like biting the finger nails, turning in the toes, or talking slang. It comes in time to be not only a habit, but a sinful indulgence, almost as hurtful to peace of mind as overeating, or a violent temper, or scandal and talebearing.

The mind readily falls a victim to bad moral habits. To make much of small things is to belittle life. To magnify and give importance to little evils is to distort out of all reality the actual things worth living for. When the peace of a whole family is upset because the breakfast coffee is cold, or some one has mislaid the morning paper, things have lost due proportion. The effect is simply ludicrous to the unimpassioned looker-on. To those embroiled in the jars and jangles there is only a sort of helpless misery, which is anything but a subject for smiles.

To be happy one should look at the evils and worries of life as if from the large end of an opera glass, thus diminishing them; while for pleasant things the small end of the glass should be held to the eyes, so magnifying what is enjoyable.—*Woman's Home Companion*.

TEMPLE TALK EXTRACTS
CHARLES FILLMORE

Master, who did sin, this man, or his parents, that he was born blind?—John 9:2.



HERE are sins of commission and sins of omission. This text is on the sin of omission. The man born blind had not committed sin, neither had his parents.

The inquiry, "Who did sin, this man or his parents, that he was born blind?" indicates a previous incarnation of the man in the flesh body, where it is possible he may have sinned. This belief in the continuous incarnations of man was accepted by all those Scripture writers who were spiritually wise. The "tents" and "tabernacles," in which the children of Israel lived in the wilderness, are the symbols of the flesh bodies that they put on and off again and again. Solomon's temple is a symbol of the regenerated body of man, which, when he attains, he will never again leave. But in order to build this indestructible body, we must make manifest the works of God.

The "works of God" which we are to "make manifest" are the perfect ideas of a perfect man-Idea in Divine Mind. "Be ye perfect, even as your Father in heaven is perfect." We are to bring forth all the powers of Being. If through neglect or laziness or belief in inability, we fail to do this, we fall under the judgment of the constantly ongoing law, which is inwardly urging us, and in all the outward visibilities of Nature, proclaiming, "Go forward."

Like the husbandman with the fruit tree, we are doing a double work. The first and most important is to produce a sturdy, substantial growth, and the second is the pruning and directing of the branches.

The sin of omission is even greater than the sin of

commission. There is some hope of the one who is an active sinner, but what can we expect of one who makes no effort to do for himself, but simply drifts with the tide, or looks to others for all things? That is what this blind man represents. He was a blind beggar—one who had no perception of his own capacity, and no confidence in his power to rise superior to conditions in the material realm.

The world is full of people in this blind, beggarly state. They sit by the wayside and wait for the workers to give them pennies and crusts, when they might be manifestors and producers themselves. The key to the situation is the denial of material darkness and ignorance and inability. The putting on the eyes of the clay shows how man makes opaque his understanding by affirming the power of material conditions to hamper and impede his spiritual and material growth. The washing away of this clay by the man himself, shows how we must deny by our own volition and efforts these seeming mountains of environing material conditions.

The starting point is in the mind. Begin to handle the situation mentally at first, and as you proceed to do away with the thought limitation, the surrounding conditions will gradually change, and you will find yourself "seeing" as a result of your efforts to do the will of Him that sends us all—the One Supreme Mind.

* * * *

THE VINE AND THE BRANCHES—*John 15*

This lesson shows by a familiar comparison the unity of God and man through Christ. Christ is the one Universal and Perfect Idea of man in Divine Mind. Christ is the formless essence in which is contained all the elements necessary to bring forth the perfected man, Christ Jesus. This is represented by the vine through which flows the life that spreads out into the branches and comes to perfection in the fruit. In using this illustration we should remember that in Spirit the *I Am* within us is the vine, our faculties are the branches, and the perfect body the fruit. The life current as it comes up from the Universal is one in vine,

branch and fruit, and it is upon this free flowing inner force that we fix our attention when we demonstrate the power of the Spirit. Material symbols are apt to be misleading, unless we remember to always get the spiritual import in its *I Am* application.

The Father is the "husbandman" who supplies all the earth, water, fertilizer, etc., that the vine can utilize. This is a good example of our relation to the everywhere present life, substance and intelligence. We have all that we can appropriate—there is no limit whatever. "God is more willing to give than we are to receive."

If this inner life is not cognized and utilized we find our faculties gradually losing their ability to act or bear fruit—"He taketh them away." But when we draw into consciousness the life current through the power of our Jesus Christ words, we note a quickening and cleansing process taking place in them. The Father is "purging" or pruning them and they begin to "bring forth more fruit."

"Abide in me, and I in you. As the branch cannot bear fruit of itself, no more can ye, except ye abide in me." It is this *abiding* in the *I Am* that taxes our ability. When there seems to be the very opposite in sense of what we are vehemently declaring in *I Am*, there arises a spirit of rebellion within us and we interfere with the free flow of the incoming life current by our mental dam of doubt and incredulity. "Judge not according to appearance."

Do not let the fruit of past words—the conditions which have been established in your body and affairs—deter you from setting up a "new heaven and new earth." The old shall surely pass away if you are persistent and single-eyed.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." There is no limit whatever in this promise. It is a matter of singleness of purpose and faithfulness to the true words of the Christ. Whatever you want shall be yours. The Father is "glorified that ye bear much fruit."

Then ask largely, and do not fear that you are asking

amiss. We retard the flow of events hastening to consummate our desire by our fears that it may not be the Father's will that we shall have what we have asked. Some people do ask amiss, and "consume it upon their lusts," but the great need today is to know and prove that we can have what we ask for, if we comply with the law of the Word. If we ask amiss, and get what we desire and it is sour fruit, we shall be wiser in asking the next time; but we will ask *believing that we shall receive*, while, had we let the fear and doubt of wrong asking creep in, we should have gotten no result and had no heart to ask again.

Christ wants us to reap the benefits which the law used will bring to us. So long as we are negative and dependent we shall be discontented, weak and unhappy. In understanding the law of manifestation, and *using* it, shall we get satisfaction. Some people hold that it is beautiful to understand these great truths, but they do not put them into practice. Might as well expect to eat a square meal by reading a cook book. The *I Am* is the power through which we glorify the Principle, God, and make manifest the joy of living the Christ-life. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

* * * *

THE RIOT AT EPHESUS.—*Acts 19*

Material ideas make a material body. Spiritual ideas make a spiritual body. All ideas embody themselves according to their character. If you find yourself using a body in which matter prevails, you are safe in assuming that somewhere in your consciousness are material ideas upon which its manufacture is based, and which manufactory is being carried forward day by day. Your body in its form and shape and the general character of its visibility represents your idea of Substance—which idea always is, and in its most spiritual or absolute aspect, forms one of the fundamental ideas of the Divine Mind. Man can idealize the Divine Substance Idea in any way he wishes, and his idea of it will make him a body as he sees it. In its most spiritual state it is "without body, parts or passions," and man

will doubtless arrive at a point in his understanding where he can project his ideas into any form desired. But before he reaches that point he must spiritualize these ideas that are continually manufacturing a material body for him. This process of spiritualization begins and is carried forward in the mind through the introduction of true ideas about God and man.

Paul preached the truth of the Lord Jesus Christ at Ephesus until the material ideas there making material images began to lose their hold. The master craftsman, or chief idea, is Demetrius (substance) the silversmith. Out of the substance he and his fellow craftsmen have been making material images of Diana, the goddess of vitality. Describing this famous image at Ephesus, which was one of the seven wonders of the world, a writer says: "She was the impersonation of vitality and power of nature, of the reproductive power which keeps up the race of man and animals in an unbroken series of offspring, and of the nourishing power by which the earth tenders to the use of man and animals all they require to keep them in life. The upper part of her body was covered with rows of breasts, symbolizing her as the universal mother of all life."

But Demetrius was materializing the pure ideal and spreading broadcast little bronze, silver and terra cotta images. At the vital center, the stomach, the food is turned into milk. This change is one of the most wonderful processes of any that occur in the chemistry of body building. Every cell that passes from this center into the circulation bears the exact image of the whole body—it is a picture of the body in miniature. Here we find Demetrius and his fellow craftsmen making images that build the body of flesh. But some new and higher ideals are beginning to prevail there. The mind has become saturated with the thought of a more substantial, more permanent body.

The resurrection of Jesus, the *I Am*, from this death of matter is being proclaimed, and it stirs up these makers of matter. You cannot change established states of thoughts without some commotion. This is called "mental chemicali-

zation." It is not uncommon for metaphysicians to have a "riot" in their stomachs after a denial of matter and powerful affirmation of the purity and permanency of Spirit. Sometimes this confusion is so great with beginners that they think themselves seriously ill, when it is merely a riot of the little workers who are opposing a change of ideas. This turmoil continues until poise is gained in the Alexander thought, who "beckons with the hand," symbolical of the word of power and mastery. But this battle of Spirit against matter is not won without effort. After Alexander began his treatment the craftsmen "with one voice about the space of two hours cried out, 'Great is Diana of the Ephesians.' " An appeal to the law of justice and the right relation of things in the body politic restores harmony, and a point has been gained that will have lasting effect in establishing a new and greater vitality in every part of the organism, or church of Jesus Christ.

MESSENGER OF THE GODS

EDITH A. TALBOT

Bright Hermes, so the ancient legends say,
Brought messages from heaven to sons of earth;
Wing-shod he sped, swift as the coming day;
Nor mountains barred him! nor the ocean's girth.

So will I move, twin-shod with lifting wings
Of shining purity and courage strong;
And girdling earth with all its hindering things,
Strew messages from heaven my path along.

We see always what we are looking for, and if our mind has become trained to look for trouble and difficulty and all dark and dreary things, we find just what we seek. On the other hand, it is quite as easy to form the habit of always looking for beauty, for goodness, for happiness, for gladness; and here, too, we shall find precisely what we seek.—J. R. Miller.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, MAY 25

PRAYER

Lesson Text—Luke 11:1-13

SCRIPTURE REFERENCES: Ask, and it shall be given you; seek, and ye shall find.—Luke 11:9. "Men ought always to pray." "I will pray with the Spirit, and with the understanding."

SILENT PRAYER: *The Lord's Prayer repeated silently.*

If one should assert that the greatest need of children is to be taught how to pray, he would be laughed to scorn by all the school boards in the world. Professed Christians would resent the imputation that they did not know how to pray. Yet the lack of faith of the followers of Jesus in their prayers being answered, is so universal that we are forced to the conclusion that they do not pray aright, although they pray daily.

Jesus, the greatest teacher of men that ever lived on this planet, spent much time in prayer, and instructed his disciples how to pray. We must conclude that it is an important part of man's education, and if so, why should it not be taught in our schools? It should be, and eventually will be, when people awaken to the importance of soul culture. Now the intellect alone is developed in our day schools, and the moral nature in our Sunday schools. True spiritual culture is a rarity. When the science of thought is understood, right mental attitudes will be inculcated as the very foundation of all true education.

The starting point in every prayer is the understanding of God's locality and character. The usual prayer is addressed to a great man away off in an indefinite place called heaven. This is not according to the instruction of Jesus. "The kingdom of God is within you," and also he said that the Father dwelt in him, and spoke the words through him.

"God is Spirit, and they that worship him must worship him in Spirit and in Truth."

This Spirit dwells in the spiritual realms all around, within and without us. "In him we live, and move, and have our being." The name, or character, of this omnipresent Spirit is Wholeness or Perfection. In every prayer this should be recognized by the praying mind.

Affirm spiritual harmony manifesting in every earthly condition. Self-will and the blindness of ignorant doing without knowing, will soon be straightened out if we affirm the will of God being done in the substance as it is in the Spirit.

A mighty antidote for avarice is the asking that our supply be given to us day by day. What oceans of misery would be dried up if we could all cease to lay up stores for a possible day of want in a problematical future. Be not anxious about tomorrow; tomorrow will take care of itself.

We cannot reasonably ask forgiveness unless we ourselves have forgiven. This is a fair proposition. Then we should at once set about forgiving everybody who has sinned

against us, or whom we think has wronged us in any way. God, the supreme law of love, cannot hold a grudge against anyone, and we cannot have the companionship of this sweet, pure mind until we make our minds as near like it as possible.

Those who cultivate the presence of God find that they have times of great upliftment spiritually, mentally and physically. There is a quickening of the whole man. The abundant life has been poured out to us, and every faculty is quickened. When the Spirit descended upon Jesus, he was driven into the wilderness, and there tempted by the adversary to do certain things for his own aggrandizement. The whole man is not purified at a single descent of the Spirit, but certain mortal selfish tendencies remain in consciousness. These are stimulated by the spiritual energy which is given out to us from the Father, and we have to be on guard against these ambitions of the personality, or adversary. Hence the prayer, "Bring us not into temptation, but deliver us from evil."

QUESTIONS

1. What is the most important thing to teach a child?
2. What is the foundation of effective prayer?
3. Who and what is God?
4. Where is God?
5. Give five important points in the Lord's Prayer.

SUNDAY, JUNE 1

INTELLECTUAL CONCEPTS

Lesson Text—Matt. 22:34-46

SCRIPTURE REFERENCES: "It is the Spirit that quickeneth; the flesh profits nothing." "Judge not according to appearances, but judge righteous judgment."

SILENT PRAYER: *Lord, quicken the Spirit within me. My spiritual understanding is restored.*

The Sadducees and the Pharisees represent the religious concepts of the intellect. The Sadducees were a

religious sect with strong materialistic beliefs, and the Pharisees were formalists, without spiritual understanding. The fact is that the intellect cannot comprehend absolute truth. Its religious beliefs are all built up from conclusions, based in relative conditions, and are therefore of time and place.

In preceding verses of this chapter the Sadducees, who did not believe in a theory of resurrection after physical death, sought to entrap Jesus by asking him who should have for wife in the resurrection the woman who had seven husbands? Jesus told them plainly that they did not understand the situation, either from Scripture or Divine Law—that in the true resurrection there is no marriage. Then he further elucidates the Truth by telling them that this resurrection is not a matter that has to do with physical death, that God does not recognize death—"God is not the God of the dead, but of the living." Physical death does not change the mind that is in error. The true resurrection is a coming forth into right understanding of and right relation to the One Omnipresent Mind, and it begins and ends right where you are, regardless of time or geographical location.

But the intellectual man seems never to be silenced. At nearly every step in our spiritual unfoldment we find him questioning the *I Am*, as exemplified in the life of Jesus. He first wants to know how certain human entanglements will be straightened out in the resurrection, and when informed that the resurrection is not based upon human relations, then he wants the "commandment," or letter of the law, that is most important. The reply will answer for all time, and if followed, forever silence all the clamorings of the intellect:

"And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And a second like unto it is this, Thou shalt love thy neighbor as thyself.

"On these two commandments hangeth the whole law, and the prophets."

It is found by metaphysicians that every question is sooner or later answered when we resolutely practice this development of Divine Love. Think love toward God with all your heart daily. Your heart is the symbol of all the vital issues that enter your life. Your soul is the realm of secret thought, and your mind is the outer consciousness. These are all to be permeated with the thought of love to God. When this is done the love of the neighbor will follow easily.

The *I*, the center of consciousness in each of us, and around which all states of consciousness revolve, cannot help but meditate upon and consider its own inner experiences, and it says, "What think ye of the Christ? whose son is he?"

The intellect, because of its limited range of perception, cannot conceive the formless, and it says this superior knowledge must have originated in some man, hence the Pharisees reply, "The son of David."

QUESTIONS

1. What do Sadducees and Pharisees represent?
2. How is the Divine Law fulfilled?
3. How can we get answers to all our questions?
4. To what does intellectual perception limit the Christ-Mind?
5. What is the true concept of Christ-Truth?

SUNDAY, JUNE 8 THE GREAT SUPPER *Scripture Text—Luke 14:15-24*

SCRIPTURE REFERENCES: He satisfied them with the bread of heaven.—Psa. 105:40. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—Matt. 4:4.

SILENT PRAYER: *I gladly partake of the ever ready substance of Spirit within.*

We eat on the spiritual side of our nature through our minds. Then the "great supper" is a mental feast, made by the Lord. The servants he sends forth are desires.

They bid us come to the ever ready fullness of Spirit-Mind.

But sense-consciousness has its attractions. It thinks there are material demands more important than going in silence to this inner realm and feasting on the substance of the Spirit. Those who are communing with the forces on the spiritual side of existence are often charged with laziness, because they seem to be idly dreaming their time away. But they are building up the soul and feeding it at the table of the Lord.

The belief in the reality of matter and material things (*a field*) keeps one from the consciousness of the real substance, which is spiritual. The physical strength in the five senses (*five yoke of oxen*) and the desire to prove to or perpetuate it, excuses the man from that deeper and more enduring spiritual strength.

Centering the affections without is "marrying a wife," which keeps the heart set on personal love.

When the soul's needs are ignored it is empty, and a sort of vacuum in consciousness exists. "Nature abhors a vacuum," and under the universal law, that all space must be filled, there is an inflow of all sorts of abnormal conditions into mind and body. Instead of choosing and directing the thought forces to build up his constitution, man is a sort of tramp's headquarters where nature's derelicts congregate and consume his vitality.

It is a daily necessity to withdraw into the silence of the soul and appropriate through the centers within the subconsciousness the Divine Life and Substance of Being.

We may excuse ourselves by pleading the pressing demands of the world without, but this will not relieve us from the effects of the broken law. We are spiritual beings first, last and always. If we do not feed our souls, we must not be surprised if they absorb the medley of thoughts nearest at hand in the subconsciousness. Soul starvation and nerve prostration go hand in hand. When you feel that nervous tension within, you may know that your soul is starving, and if you do not feed it, the poor and the lame and the blind will be your portion.

QUESTIONS

1. How do we eat the substance of Spirit?
 2. What are the "servants" the Lord sends forth to bid us to the "Great Supper"?
 3. What has "going into the Silence" to do with this feast of the Lord?
 4. What state of consciousness tends to keep us away from this daily communion?
 5. If the soul is not fed from within what happens?
-

SUNDAY, JUNE 15

DENIAL OF DECEPTION

Scripture Text—Acts 5:1-11

SCRIPTURE REFERENCES: He shall redeem their soul from deceit.—Psa. 72:14. And every tongue shall confess to God.—Rom. 14:11. Confess your faults one to another.—Jas. 5:16.

SILENT PRAYER: “Create in me a clean heart, O God; and renew a right spirit within me.”

When the Spirit of Truth begins to flow into the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated thought refuse of generations. Man in his mortal thinking has filled his mind with error after error until the consciousness has not been able to be cognizant of them all at once, and they have settled back into the stored-up memory realm called the subconsciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit, or retain it in whole or in part. We are never forced to be good, nor truthful, nor holy. We can live on the animal plane, or the spiritual, as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are

all that we count valuable in mind, body and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things. This belief is Ananias—deception. Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your alley who are similarly affected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought and bury it out of sight, the better it will be for you and your spiritual development.

QUESTIONS

1. What is the first work of the baptism of the Spirit in the soul?
 2. What is the great storehouse of memory called?
 3. What must we surrender to enter the Jesus Christ school, or "church"?
 4. What mental attitude often keeps us from getting the full benefits of the Spirit?
 5. To what extent can we excuse or justify ourselves in the presence of God?
-

How much lies in laughter! it is a cipher-key where-with we decipher the whole man.—*Carlyle*.



"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

**SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.**

CLASS THOUGHT

May 20 to June 20, 1913

Held daily at 9 p. m.

*The Consciousness of the All-enfolding Love of
God casts out every thought of fear.*

PROSPERITY THOUGHT

May 20 to June 20, 1913

Held daily at 12 m.

*The Lord will give grace and glory: no good thing
will he withhold from them that walk uprightly.*

—Psa. 84:11.

GOD'S PROVIDENCE

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.—Psalms 1:1-3.

Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches.—Prov. 24:3, 4.

The Lord shall open unto thee his good treasure.—Deut. 28:12.

Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver.—Job 22:25.

The Lord is my shepherd; I shall not want.—Psa. 23:1.

Trust in the Lord, and do good; and verily thou shalt be fed.—Psa. 37:3.

The Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

I cause those that love me to inherit substance; and I will fill their treasures.—Prov. 8:21.

If ye be willing and obedient, ye shall eat the good of the land.—Isa. 1:19.

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—II Cor. 9:8.

My God shall supply all your need according to his riches in glory by Christ Jesus.—Phil. 4:19.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.—Jas. 1:17.

Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

PRAYER: ITS RELATION TO THE REDEMPTION OF THE BODY



ERHAPS the simplest definition of prayer that could be given is, "Prayer is communion between God and man." But the definition needs explanation. Many questions might be raised about the place and manner of this communion and the conditions under which it takes place.

Communion signifies union. To solve the problem of prayer it must be studied from a standpoint that makes the union of God and man a possibility. Under the old thought of God as far away, real prayer is an impossibility, because separation is implied and there could therefore be no union, and consequently no communion. A common ground for a meeting place between God and man must be found.

Jesus said, "God is Spirit." How then can man, so apparently material and sinful, hope to find any place of union with God? There are those who *have* communed with God, so there must be in man a place or a state where he can come in touch with God. There is such a place. The Psalmist calls it "the secret place of the Most High." Jesus called it "the closet."

If we resolve the whole problem of prayer into a mental proposition, that is, study it in its relation to mind, we shall find it easier of solution. God is the One Mind, perfect, unchangeable, indivisible, all-knowing, everywhere present, and all powerful. By this great Mind everything was made that was made. All the intelligence we express comes from it. If we want to express more knowledge and wisdom we must come in closer contact with the All-Knowing Mind, and this we do through prayer.

There are not *many* minds. Each individual expresses the wisdom and knowledge of the One Mind, with varying degrees and many kinds of limitation, and this makes the appearance of many minds. We came forth from God,

that is, out of this One Mind, and we exist in it. We could not live an instant apart from it. If we will be still and cease from our mortal, limited, selfish thinking we shall feel and know Divine Mind and find ourselves thinking the thoughts of God after him.

The great mind of Being as expressed in man is called the superconscious mind, or the Christ Mind. Mind is one, but it has three phases of manifestation in man. First, this superconscious realm, the realm of Divine Ideas—Life, Love, Substance, Wisdom, Power and Strength. Second, that which is called the conscious mind; and third, the subconscious. As a rule we are better acquainted with the conscious mind because through it we have knowledge of ourselves as individuals. By it, also, we know the world about us.

Every thought that passes through the conscious mind becomes subconscious. That is, it is not lost but is stored up within as memory. The subconscious mind is therefore the inner storehouse of all our past thoughts. We might say it is the reservoir of all experience. But it is more than memory, because the thoughts there stored are living, active, powerful, so much so that they do the body-building, and the kind of a body they make is according to the character of our past thinking. Whether we wake or whether we sleep, the subconscious is busy carrying on our breathing and digestion and assimilation, and building and rebuilding our bodies after the pattern we have furnished by our thinking. Every evil thought is destructive and tends to tear down and disintegrate the organism. Every true thought is constructive and helps to build the body into an enduring temple of God. Since this is true, and since it is also true that we take thoughts into the subconscious through the conscious mind, it is very important that we watch carefully our conscious thinking and allow ourselves to dwell only on the things which are true and make for righteousness.

This is where prayer comes in. If we allow our surroundings, the world about us, the realm of appearances, to influence our thoughts, we get our subconscious filled up

with errors, and then, according to that law of mind action which we know as sowing and reaping, must work out in our minds and bodies in discords. Jesus warned against this when he said, "Judge not according to the appearance." Righteous prayer sets into action a new law, even the "law of the Spirit of life in Christ Jesus."

If the world about us is not a safe source of ideas, where shall we get the ideas that will produce right thinking? The answer is, from the superconsciousness; that is, from the Christ Mind. And how shall we get in touch with this Mind? Through prayer.

Jesus understood man. He knew just how all mental processes are carried on and his teaching was practical. All of his commandments and sayings are helps to cleanse the subconscious of destructive thoughts and establish the whole man in that righteousness which is life eternal. The cleansing power of his words is brought into the mind and body by prayer and spiritual meditation.

We have long ago grown out of the belief that prayer is supplication to some far away Being who may be willing to help us if we beg enough. Our idea of prayer changes as our idea of God changes. To pray aright it is necessary to understand the real character of God. Jesus knew God, and when he said God is Spirit, he summed up the Truth in one word. Spirit is everywhere present. He is the one Being in whom we live, and move, and have our being. Prayer is a recognition of God as everywhere present and of our unity with him in the Christ Mind.

God is omnipresent, but we come in touch with him in that secret recess of our being which Jesus called the closet. So to pray we get still and turn our attention *within*. Then we close the door, that is, we withdraw the senses from their contact with the outer world which, as we have found, is not the source of ideas that make for eternal life. Then as we get still in the "secret place of the Most High" within us, we become conscious of our union with the one Being, and the Ideas of Life and Love and Power from his Perfect Mind flow into us consciously and subcon-

sciously, and the subconscious then has something enduring and eternal with which to work and build for us the immortal body.

We do our part in this holy communion, first by obeying the instructions of Jesus about going within and getting still and closing the door, and second by taking with us words. "Take with you words, and turn to the Lord." We are to pray believing that we *have* received, so if we want a larger consciousness of life, we would take words and turn unto the Lord within us in prayer something like this: "Thou art my life. In thee I have fullness of life. I am one with thy abundant, free-flowing, everlasting spiritual life."

These words must be spoken in the secret place within to get results. Merely saying them over in the head is not enough. Mind is not confined to the head. If the body is to be redeemed the living words of Truth must reach every cell in the body, and this they cannot do if they are held in that personal consciousness which is so active in the brain in the head. Words cannot be sent out to the whole organism with quickening, life-giving power unless they are spoken from the inner consciousness. The outer personal consciousness has no power to speak life-giving words, so Jesus said we must pray in his name, that is, in the Christ consciousness and not in our own name, the personal consciousness.

There is a sense in which we may pray one for another and we should do so, but when it comes to a matter of communion with God no one can do it for another any more than he can eat or breathe for another. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "My words were found and I did eat them." We may teach another the truth of his being and help him to find the living indwelling Christ, but he himself must eat the flesh of the Son of Man and drink his blood or he will have no life in him.

When Paul was preaching to the Athenians on Mar's hill, he tried to explain to them the omnipresence of God and their place in him. It was on this occasion that he made

that statement so often quoted and so mighty in its power to quicken us to the realization of our oneness with God: "In him we live, and move, and have our being." In this same connection he said, "That they should seek the Lord if haply they might feel after him, and find him." The feelings must be redeemed. When they are given up to the sense man, they sweep through the consciousness and the subconsciousness in waves of passion that destroy the man. But in the stillness of the secret place within the feelings are redeemed. Salvation could not be complete unless we learned to *feel* God and be satisfied with his peace and joy, and the thrill of his life and love. So prayer is not a religious duty that we find it hard to perform daily. No external work or play can interfere with the daily communion of one who has found God in the secret place of his being and felt the joy of his Presence.

Fruitless effort is sometimes given to the overcoming of some error because of neglect to pray. We try to overcome of ourselves, exercising merely our personal will. We always fall down when we do this and after awhile discouragement sets in. As an illustration of this, there is the experience probably nearly everyone has had of trying and trying to forgive another and always failing. The only way to really forgive is to open the heart to the forgiving Spirit of Jesus Christ and claim that the substance and power of his love does fill the heart and cast out all feeling of resentment. This is fulfilling the command, "Pray believing that you have received." But a realization like this cannot be made except in the silence and stillness of the soul in the secret closet when the mind of man is open to the love of God. When we go into the closet we close the door against all thoughts of injustice and everything that tends to keep the mind in strife and turmoil, and then take up and dwell on the love of God until the peace and harmony of Divine Love fills the whole being with gladness. If this is repeated often enough, the subconscious will let go all thoughts of contention and take up the thoughts of love. The functions of the body will then be harmo-

The Consciousness of
the All-enfolding Love
of God casts out every
thought of fear.

nized and life can find easy and unbroken expression in every organ.

Two very necessary results accomplished by prayer are: first, the establishment of man in his spiritual center from which he exercises his Christ dominion and authority, and brings every thought in subjection to the Christ Mind; second, the feeding of the mind and body with the Substance of the Word. To be pushed here and there from within and from without by all kinds of adverse thought is a condition from which every one longs to be delivered. The only deliverance is through prayer, because in no other way can we find and hold our spiritual center and feel the mastery and dominion of the Spirit. Centered and poised in conscious union with God the soul knows its power, and in this way mastery over all things is demonstrated.

No less important is it that the soul and body be nourished with the words of Truth that are sown in consciousness by affirmation, which is the prayer of faith. The restlessness, the dissatisfaction, the unsatisfied longing of men everywhere is the soul's cry for God, for the food of the Spirit. Since this food is appropriated by prayer and meditation, the value of prayer cannot be overestimated.—

E. L. C.

Today is your day and mine; the only day we have; the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.—*David Starr Jordan.*

We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.—*Thomas Jefferson.*

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17, 18.

"LET YOUR LIGHT SHINE"

The command is, "Let your light shine," and what greater light can one give to a suffering world than this sure and permanent relief from ills that beset the human family?

Fully one-third of the record of the public ministry of the Great Physician is about healing, and the discourses suggested by his cures. The twelve apostles were sent forth to "heal all manner of sickness."

When Jesus sent the seventy on their mission, he also commanded them to "heal the sick." "These signs shall follow them that believe . . . they shall lay hands on the sick and they shall recover." "I chose you and appointed you, that ye should go and bear fruit, and that your fruit should abide, that whatsoever ye shall ask of the Father in my name, he may give it to you."

The Acts of the Apostles are an open record of many cases of healing through the power of the Spirit. "Speak thy word with all boldness, while thou stretchest forth thine hand to heal," was the commission, and the church has not failed to herald its work whenever it could show the "fruits."

We proclaim that the same healing power exercised by Jesus and his disciples is being used by us, and that the many cases recorded in every issue of this magazine are evidences of its efficacy.

The doctors tell us there are many diseases for which they have no sure remedy. Jesus healed "all manner of sickness," and told his followers that they should do even "greater works." The grateful acknowledgments of healing

given by people in this magazine testify to the truth of Jesus' promises, that whatsoever we ask in his name he will do it; and that there are, therefore, no incurable cases, but that "all things are possible to them that believe."

HEALTH

Chickasha, Okla.—Sometime ago my left eye commenced to trouble me, and on consulting an oculist he said I had a cataract growing over my eye. I asked if there was any help for it. He said, "No, only let it mature and have it removed by operation." The thought ran through my mind that what was impossible with man might be possible with God. I immediately wrote you for treatments, and after a few weeks I consulted another oculist and he said, there was nothing growing in my eye. I have much reason to be thankful for my restored eyesight.—*Mrs. H. D. W.*

Murfreesboro, Tenn.—Some time ago I asked you to treat a friend of mine who was very low with meningitis. She is now back at work, sound and well both in mind and body.—*L. B.*

Boston, Mass.—Last Tuesday I telegraphed you to treat C. M. for an abscess in the jaw which was swelling so fast that it was threatening to close the throat. On Wednesday evening no change was apparent, but I had the certain knowledge that all danger was past, which conviction I communicated to him. On Thursday at one o'clock the swelling began to reduce and went down so rapidly that by evening it was scarcely noticeable, and all pain had disappeared. I consider this a remarkable demonstration and am inexpressibly grateful.—*A. V. R.*

Columbia, S. C.—I write to advise you that I am entirely recovered from the distressing constipation about which I wrote you for treatment more than a month ago. My financial affairs are better too.—*A. A.*

North Chicago, Ill.—The help you gave me was very prompt and decided. When I first wired to you I was in great pain and had been for a number of days. The next morning there was very little of that left, and the gain has been steady each day since. I thank you sincerely.—*F. N. T.*

Santa Anna, Texas—Mrs. H., for whom I sent you the telegram, began to get better from the time I wrote the message, and has been improving ever since. We are very grateful for the help you have given.—*J. B.*

Byron, Mich.—I write to tell you so much good news that I really don't know where to start. My hearing is quite good; I hear over the 'phone; I hear common conversation very well, and I am so thankful to you and the blessed Lord for helping me.—*Mrs. R. B.*

Oklahoma City, Okla.—I wish to thank you for the help I have

received through your ministry. I have been helped much spiritually for which I am so thankful. My son seems to have a permanent position, and I trust is in line for success and promotion. My little grandson's arm is well and straight, for which I give praise to our heavenly Father through your ministry.—*Mrs. M. S.*

Indianapolis, Ind.—I am so glad to be able to tell you that my sister is completely restored in mind. Just before writing you she became suddenly wildly insane, but as your prayers began to reach her, she gradually grew better. Arrangements were made to take her to an asylum for the insane. They took her, but your prayers followed her and now after four weeks she is perfectly healed and wants to come home. I thank God that she is restored sound—mentally and physically. She had not been well physically for years.—*A. M. K.*

Plymouth, N. H.—I am so thankful to say that constipation and headaches have entirely disappeared.—*L. M. B.*

Traer, Kan.—Constipation is a thing of the past. I am cured and I am so thankful.—*I. W.*

Chicago, Ill.—My hip bone is absolutely cured and my eyes are the best in the world. I do not wear glasses any more and I am grateful for the help I have received.—*Mrs. M. B.*

West Newton, Mass.—Immediately after writing you the boy showed signs of improvement, and the lameness and extra length of leg slowly and surely disappeared and now he is perfectly normal.—*H. B. R.*

Richland, Wash.—I am very glad to report progress in my lame hip; I scarcely limp now. E.'s goiter is a tiny lump now. She is well and happy.—*Mrs. H. Van H.*

Salt Lake City.—It is really amazing to me the way I can demonstrate over any seeming ill that tries to dominate me, and I am really changing in every way. I just wonder sometimes if it is I. I don't look the same; my very flesh is changing. Two ingrowing toe-nails I had had for twenty years have disappeared, and instead of the scraped and cut-off nails, I was surprised one day to discover I had two new nails. The part that concerns me most is that I have been undergoing such strange feelings. It is as though I had somehow parted or buried the last that held me to the old life.—*Mrs. J. E. A.*

Dania, Fla.—About a week ago I wrote you asking treatments for my little girl because a piece of knife blade had gotten in her eye-ball. Everybody around me cried out, "Carry her to the doctor and let him probe for the steel or you will lose your baby's eye." But we trusted the Lord and we are happy and thankful that the eye is well.—*F. A. B.*

Colorado Springs, Colo.—You may discontinue treatments for my hair, as it has stopped falling out.—*Mrs. G. S.*

Toronto, Canada—I am so thankful to write you that my normal hearing came back even before I received your answer to my letter.—*F. M. C.*

Cairo, Ill.—I have been so much better in health and spirits, and my voice is coming back. I sang today for the first time in two months and the hoarseness was hardly noticeable.—*H. C.*

Manchester, N. H.—My hair stopped falling out almost as soon as you began treating me and is certainly much improved.—*E. F. H.*

Dickey, N. D.—It is now about a month since I wrote to you and asked for treatments for asthma and heart trouble. In about a week I began to improve, and now I can lie down and rest and sleep and walk around out of doors.—*J. S.*

Danville, Ill.—Some time ago I wrote you asking for help to rid myself of fear and to help me to bring back my voice. My heart is full of gratitude, for I seem absolutely devoid of fear regarding all things, for I truly feel the protecting love of the Father, and my voice is so much better.—*M. P.*

Owosso, Mich.—We thank God and you for the help sent us through you for our baby. We had a very sick little girl when I wired you, and as incredible as it may seem, she was actually playing this morning.—*C. A. P.*

Johannesburg, Transvaal, S. Africa—I am writing to tell you that after having written to ask for treatment for my baby, he improved at once. I wrote Tuesday, November 26th, and an improvement set in that day. I am so grateful to you for your help.—*C. P.*

Hilo, Hawaii—I am so thankful to you that I was hardly seasick either coming or going home, as your treatments seemed to hold over the whole trip, and very few things interfered with our happiness the whole time.—*Mrs. I. A. B.*

Olympia, Wash.—I want to thank you for the help I received. The cold that had been troubling me for a month, disappeared soon after mailing my letter to you. You may discontinue treatments, as I am well.—*C. S. O.*

Lexington, Ohio—I have received wonderful benefit from your spiritual ministrations. I have been healed in body and mind, and I feel the presence of the Christ Spirit within. I was a complete physical, mental and moral wreck, and now I am sound in every particular.—*F. M. H.*

Kalamazoo, Mich.—This is to express my gratitude for your help. I now am feeling the best in my whole forty-nine years of life, and I am praising God every hour of the day, yes, even in the midnight hours, I thank him again and again. It is a new born existence and I have no more lonely days, the sun shines always.—*Mrs. R. B.*

Los Angeles, Cal.—Just one month ago I wrote for treatment for my husband and myself. I thank God today that much good has been

done for us both. He is so changed in mind and actions that I can scarcely realize how it has come. I know that such good things only come through Divine Love to those who believe.—*Mrs. B. W. W.*

Peru, Ind.—The appearance of catarrh left me about a week ago. It went all at once and I felt like another person. I praise God for the help.—*E. S.*

PROTECTION

Protection is promised those who have faith. It is just as certain a blessing as is health and prosperity. The protecting power of the Spirit, manifest in response to faith and trust, was demonstrated by Truth students in the storm at Omaha, Neb., which occurred on the evening of Easter Sunday of this year. The following letters were received by us after the storm:

Omaha, Neb.—I want to write you about my experience on Easter Sunday, and how I was saved by having faith in God. I was in a street car with my little boy, when I looked out of the window and saw the tornado coming toward us. My boy began to cry, and I said, "M., be real still, we will not be harmed. God will take care of us." I repeated it several times and the ninety-first Psalm flashed through my mind. It was all over and we did not get a scratch. We got off the car and started to walk. I kept repeating, "C. (my husband) will not be harmed. God will take care of him." His office collapsed on him, but he was not even scratched. Surely God is good and will take care of us if we only ask and have faith.—*Mrs. C. L.*

Omaha, Neb.—Three weeks ago tonight I was without a place to lay my head, and the clothes I happened to be wearing at the time was all I possessed. I did not even own a handkerchief. But I did not despair. While my home was being blown away and I lay on the floor where I was thrown, I knew God would preserve me, and as the large, heavy pieces of furniture were thrown above and around me, I lay there as composed and calm as if I lay on the cool grass of a summer evening. As the terrible cracking noise went on I said aloud, "God, my Father, is taking care of me." It all happened in less than a minute. When it passed I arose and looked around me, and what a minute before was a comfortable nine-room home was nothing but splinters, and not a piece of furniture that could be recognized. Fourteen of my nearest neighbors lay dead, one in my own yard, but my heart did not beat one beat quicker. I realized that God had saved me, and he would take care of me. All except myself say that it was a "miracle" that I was saved. I wrote to you for prosperity treatments and friends came forward from every direction.—*A. B. H.*

Omaha, Neb.—I was in the house when I saw and heard the tornado, but I saw no way to escape. The front door came flying by me as though it were a feather and the two-story house fell upon me. I found myself on my knees, the palms of my hands clasped together, saying, "Lord save me!" The stove was thrown over in handy reach of me, and the paper caught on blaze. I kicked a little plaster over the blaze and then the smoke came near smothering me—no hole I could get my head through. But I got out, how I can never tell. All this time from 6 until 8:45 it was raining, and I was out in it in my shirt sleeves and bare-headed and I have not taken the slightest cold. The strangest thing of all is that I did not get afraid
—H. W. P.

Omaha, Neb.—I am sending a small thank offering for the marvelous escape of my husband and self from the terrible tornado that passed over our beautiful city Easter Sunday. We were both in our house when the wind laid it flat, destroying nearly every loved possession, and rendering us homeless for the time being. We ran to the cellar, and I was literally blown from our room to the stairs, then the house left its foundation and crushed down, but not on us. How we escaped is a marvel to our friends, but I know God's hand protected us and I am so overcome with gratitude and praise, I can think of scarcely anything but prayer.—M. L.

PROSPERITY

Napa, Cal.—I could write for hours and tell you of all the good you have done for me and mine, in showing us how to live and that God is our friend and helper in everything, but I will simply say prosperity is ours; we are seeing it every day, and are getting just what we ask for, and give thanks.—L. P.

Oakland, Cal.—The day after I wrote to you, conditions began to improve. My husband, who is now in L. A., writes me that he is doing well in the business he is engaged in. Although somewhat skeptical in the past, he has been following your instructions as I urged him to do, and says he has not been as happy and hopeful for so long a time as he has been since believing in UNITY and following the instructions.—O. C. F.

Portland, Ore.—I sent to your society about a month ago for prosperity treatments for my husband. During your first month's treatments for prosperity, he received work on a house within a block of our home. Then came a lull, whereupon I sent again, with the accompanying result: Before my letter could have ever reached you, a former employer hunted up my husband for inside finishing work, and while he was yet there, the man whose house he built so close to ours, came to him again, to finish his house inside. Meanwhile my husband received a notice from the city of an appointment for two

years. While discussing with my husband what was to me such evidence of the Divine hand of Providence, a rap came, and upon opening the door we found our neighbor's little girl bearing a telephone message saying that my husband was wanted over in the city in the morning to begin work on a skyscraper. Of course, he couldn't take that job, too. Upon finishing the work near home, he secured a contract for another building. All this at a time when an army of idle men are seeking work in the city continually, in actual want, you might say. I think one must be dense indeed who can see no connection between this remarkable series of events and your prosperity treatments.—*E. S. B.*

Coffeyville, Kan.—Four weeks ago I asked for prosperity bank and treatment. The spiritual uplift and harmony has been great. I am very thankful.—*B. W.*

Philadelphia, Pa.—I want to tell you that the Spirit of prosperity is active in my affairs, for last week I was employed the entire six days. Another manifestation: I had a bill due and a friend, as a gift, simply gave me the amount. I most heartily thank God for his goodness to me and to you for helping me to realize that he is the inexhaustible Source of supply.—*H. K. K.*

St. Louis, Mo.—My husband has been so sanguine of success in a business enterprise in which he is engaged, and he is working so hard to carry it through to successful termination, that when everything seemed to go wrong, I wired you for help. Shortly afterwards his affairs assumed a more encouraging aspect, and his physical and mental condition also greatly improved. This prompt response to my thoughts and appeal to you for aid is most gratifying, and my heart has not only gone out in praise to God, but I am also most thankful to you. Your realization of Christ is beautiful, and your teachings (I am following them to the best of my ability) are most comforting.—*Mrs. H. D. C.*

FREEDOM

Stone City, Iowa—I am now up and around and will be able to work in two weeks. I began to feel better and have felt better every day since you began treating me. I was a great smoker, used mostly cigarettes, but now I do not care for them at all.—*S. B.*

Washington, D. C.—I must tell you that my husband has been healed of the liquor habit after twenty-five years of constant use, for which I offer thanks to the living God who is always ready to manifest in our affairs when we make the way.—*Mrs. W. B. G.*

Pittsburg, Kan.—I am deeply thankful to be able to write you that I have not tasted a drop of liquor in thirty days, and don't feel like I would ever want it again.—*N. P. S.*

Maryville, Tenn.—I really do not know how to tell you of the joy we have over Mrs. D.'s daughter. The improvement is most

wonderful. She is kind and reasonable, sleeps well, has given up much of the sensational reading in which she took refuge, and most of all, she has resumed her music.—*E. C.*

Battle Creek, Mich.—My sons whom you treated last summer are both well and happy, especially the younger one. He has given up his bad habits and is a comfort to me. I thank you for what you have done for him.—*Mrs. H. E. McC.*

Kansas City, Mo.—A letter from home states that my brother whom I asked you to treat for the liquor habit, has quit drinking, and says he does not know why, but he does not care for it any more.—*E. W.*

Seattle, Wash.—Sometime ago I wrote for prosperity treatments and am so thankful for the results I have received. The desire for drink has left me and I feel the strength of the Father in me, as he has given me new hope for my future prosperity and success and happiness. I am so thankful to Unity for showing me the way.—*S. C. H.*

Miles City, Mont.—I wrote you some time ago, asking treatments for my husband for the drink habit. You can stop the treatments now, for he is doing fine.—*Mrs. A. J. H.*

KNOWING THE TRUTH

Los Angeles, Cal.—I am perfectly well physically, but the blessings and uplift I received spiritually are most wonderful.—*Mrs. J. T.*

West Point, Miss.—Thank God I was led to you. If I never had anything else, the spiritual blessing would be everything. But blessings come to me and mine from every side.—*Mrs. F. W.*

Alamogordo, N. M.—I have been very much benefited by your treatments and I know that I am quickened by the Spirit. The beautiful thing about this teaching is that it causes all to know God for themselves. It awakens the spiritual understanding.—*Mrs. A. S.*

New York, N. Y.—As Divine healing is a state of consciousness, I feel that these truths must have time to take root. I appreciate the inspiration and power, goodness and good will that I have received through Unity.—*N. S.*

Olalla, Ore.—Surely I have been richly blessed in realizing the power of the Spirit of Truth which is the infinite Source of all good. My faith grows brighter continuously and I find great peace and comfort in resting all my burdens with the Lord. It means much to say, "My Father, he doeth all things through me," and richly does he bless us, if we only believe and receive.—*R. A. G.*

Houston, Texas—Your help has done more for me in the last three weeks than I can possibly explain. I did not seem to be able to control myself alone, and now I am well through the understanding of the complete power of the Christ within.—*Miss A. C. C.*

Columbus, Ohio.—I realize that I am greatly enriched by the fuller and broader and better life which is coming to me since reading and practicing your teachings.—*H. E. S.*

Coopers Plains, N. Y.—I am trusting in the power of the word through the Spirit. Have grown a good supply of hair, with some color, so that it is noticeable, and sometimes I feel my new teeth start. I shall be glorified and made new and I surely do believe that the time is here now. Oh! how glorious the day when the old death thoughts are forever banished from everyone and only the true words and thoughts of the Good are entertained, and all shall live in Christ.—*Mrs. J. D.*

Topeka, Kan.—I thank Silent Unity for the light and understanding I have gained since I have been in Unity. I do so thank the heavenly Father for his goodness to me.—*Mrs. T. E. S.*

Rockford, Ill.—Many thanks for the help I have received during the past two weeks. After a number of days of mental struggle and suffering I am free, and feel friendly and kindly to everyone for the first time in twelve years.—*Mrs. G. F. T.*

Houston, Texas—Your letter and treatments have been such a comfort to me. I want to thank you for such wonderful help. I now see the Truth in a clearer way and understand God's love for us. I am a happier woman, and have quit worrying so over my affairs.—*Mrs. C. A. L.*

Fresno, Cal.—The last time I was in this valley I had tonsilitis five times a year, and was almost prostrated with the heavy colds that followed. The other morning as I was seated in the lecture hall listening intently, my tonsils suddenly gave a throb and began to sting and burn in the way they used to do. I withdrew my hearing from the lecturer, affirmed that the power of God was perfecting my flesh, and that the loving strength of the Infinite was mine. In five minutes I was listening again and my throat was perfectly sound. Now to tell you some of the lovely things that have come to me through applying the Law. Last month I was very much perplexed because my brother, who is in S. F., was unable to get work. I had been praying about it and hoping. Suddenly it came to me that my very uncertainty was pushing success away, so I spent an hour for two days meditating and confidently expecting that the opportunity would come. He told me that the third day a friend of mine had secured for him a position which promises to be exactly the kind of thing he is fitted for.—*K. E. S.*

Denver, Colo.—Another thing your treatments have brought to light as an error that was lurking in my subconscious self: that I was watching and waiting for visible signs of God's answer to my prayer. All that has left me and I know God has answered. I need not watch for signs any more. I have believed.—*Mrs. B. M.*

NOTES FROM THE FIELD

JENNIE H. CROFT

The Unity Center, of Pittsburg, Pa., is enlarging its field of labors and has secured rooms in the Wabash Building, a centrally located, downtown building, and where the Noon Silence is held every day. Mr. J. M. McGonigle, teacher and healer, is in charge and may be seen from 1 to 5 o'clock each afternoon. Meetings are to be arranged, a Sunday School established and a reading room and library where the best higher thought literature may be found. Mrs. C. B. McLean, who has been a teacher of Truth in Pittsburg for a long time, will also be connected with the Unity Center. The address is Room 628, Wabash Building.

Mrs. Clara B. McLean is conducting classes in Spiritual Science at her home, 403 Winebiddle avenue, Pittsburg, Pa. The advanced class meets on Friday mornings at 10:30. Apply to Mrs. McLean for further particulars concerning her classes.

From Long Beach, California, comes the good news that the Metaphysical Library and Truth Center, which has been under the management and leadership of Mrs. Sarah F. Connley, has moved into larger and more commodious quarters where the work can be carried on much more to the satisfaction of the ones in charge and result in a larger degree of good to a larger number. Mrs. Connley has been most faithful and untiring in her efforts, and even in the face of somewhat discouraging conditions, has held fast to the Spirit who never "leaves nor forsakes," and she has now met with her reward. The new place of meeting is at 346 East Broadway. Unity friends will sustain her and help on the good work.

In Oskaloosa, Iowa, a Unity Center has been established with Clara C. Albaugh and Mrs. Katherine Caldwell as teachers and healers. Unity literature may be found here. These ladies will be glad to meet any who may need spiritual counsel. Call at 321 North B street. Meetings are held at this address every Sunday at 3 p. m.

We are pleased to announce that a Unity Center of Practical Christianity is now established in Syracuse, N. Y. UNITY has many subscribers and friends in this city who will welcome a Center where the teachings of Practical Christianity may be found. Mrs. Anna C. Howlett has been a student at Unity Headquarters in Kansas City, and she has returned to her home in Syracuse ready to help others into the Light. Rooms have been obtained, 306 Seitz Building, which

will be open daily from 12 to 5 p. m. Sunday morning at 11 o'clock Mrs. Howlett will be at the rooms to talk to all who come for counsel. A study class is held every Friday at 3 o'clock. Unity literature may be found here.

Mrs. Sarah W. Sherman, 168 Ferry street, Malden, Mass., reports that the mention which was made in March UNITY of her meetings every Monday at 2 o'clock, brought several new members. Now she invites UNITY friends and all Truth students in surrounding towns, Maplewood, Linden, Melrose, Medford and Everett, to join in those meetings.

Utica, N. Y., has a newly organized Truth Center which is established at 22 Cooper street, with Mrs. Lydia H. Smith leader. Friends of Truth are invited to meet at 3 o'clock on Wednesdays with Mrs. Smith for spiritual benefit.

Our Mrs. Myrtle Fillmore and son, Mr. Royal Fillmore, have gone East for a month's visit among friends. New York City will be the center from which trips will be made to other nearby cities in the state, and in New Jersey and Pennsylvania. Mail addressed to Mrs. Fillmore in care of The Unity Society of Practical Christianity, 305 Madison avenue, New York City, will reach her.

Annie Rix Militz, editor of *The Master Mind*, Los Angeles, California, gladdened Unity Headquarters with her presence on the 7th of this month. Mrs. Militz was en route to the East, where she is to visit the larger cities, returning to Detroit for the Convention of the National New Thought Alliance which opens Sunday, June 15th. Mrs. Militz's stay was all too short, and her many warm friends at Unity trust that she may stop again on her return to the Pacific coast and her work in Los Angeles at the Home of Truth.

Mrs. Marcellene Webb Burbridge, a member of Unity Society of Kansas City, a graduate of the school, and a worker in Unity Society, will be in Wichita, Kan., the latter half of this month and will teach a class in Practical Christianity. Announcement of dates and place will be given in the Wichita daily papers.

The Divine Science Center, formerly known as "The Rest Reading Rooms," located at 727 West 14th street, Oakland, California, is now "The California College of Divine Science." After five years of service in the cause of Truth, the founders of this Center, Rev. Helen E. Close and Rev. Ida B. Elliott, are happy to announce that their vision of an incorporated college has now become a reality. President, Ida B. Elliott; vice-president and treasurer, Helen E. Close; secretary, Geraldine Otey.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



PUBLISHERS' DEPARTMENT

UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
LOWELL FILLMORE, Business Manager

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$2.75

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of June, you should send us the notice of change by June 5th in order that you may not miss your June UNITY. We will greatly appreciate the careful cooperation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of June, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.*—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Leonora I Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Straus Co., 4th Ave.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—California College of Divine Science, 727 W. 14th St.
Philadelphia, Pa.—Unity Center, rooms 407-409 Presser Bldg., 1714 Chestnut St.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.

TO ALL CORRESPONDENTS

We have often explained to our readers that it is a great convenience to us to have communications for the healing department kept separate from those for the business department. Sometimes in one letter there will be orders for books and subscriptions, requests for healing, inquiries about the Correspondence School, questions to be answered, and a few other things, and one hardly knows where to begin to straighten it all out. Now that the Silent Unity Society is in a separate building, a little care on the part of our correspondents in preparing their communications to us would be appreciated more than ever. We do not ask you to mail separate letters to all of these departments; mail for all should be addressed to Unity Building, 913 Tracy Ave., Kansas City, Mo.; but if you will write to the various departments on separate sheets of paper inclosed in one envelope, giving your name and address in each case, we can sort them out when they come, and pass them around where they belong. There will then be no confusion and many delays will be avoided. We thank our friends in advance for their kind attention to this request.

ABOUT THE WORK IN NEW YORK CITY

Dear Mrs. Van Marter:

We attended your Unity meeting last evening and enjoyed it so thoroughly that we wish to express our gratitude as far as words will permit.

Your address was all too short, so far as we were concerned, for the words of Truth to which you gave utterance held us like a magnet and the peaceful, loving atmosphere pervading the rooms is as a blessing upon all who enter. It is the first opportunity we have had of attending a "Unity Meeting," and we shall come again and as often as possible. We have read *Weekly Unity* and *UNITY* for sometime past, and gain great benefit and strength from them, but last night was better than months of reading, for to hear the Truth expressed by one who understands and practices it, is more convincing than many books.

Wishing you and your co-workers all success and every blessing, and again thanking you for last evening's treat, your very sincere friends,

[Signed] { *Edward Cairnes,*
 J. J. Virgin,
 H. P. Allen.

The Sunday evening meeting of April 20th, referred to in above letter, was held at 305 Madison avenue, New York, and bore witness to the power of the spoken word in its quality of opening up the minds of listeners to the everpresent realities of power, love, wisdom, understanding, life, strength and substance. Sophia Van Marter, with her talent of speech and spiritual illumination, lifts those in touch

with her into the Divine Presence. This Jesus Christ Word works in all and touches all of the workers at this Unity Center at 305 Madison avenue. The daily seekers are held to this Christ Spirit as within them, and individual work is emphasized. Classes are being conducted to meet the growing demand. The Monday afternoon meetings having outgrown the auditorium at Madison avenue, are now being held at 8 East 37th street.

The privilege of supporting this unselfish work grows upon all who grasp the needs of the day, and of this city. Freely this work gives to all; freely shall it receive, is the word for it from all who grasp its scope. This is the Creative Day; this is the day to be about our Father's business, rejoicing in its absolute practicability; financed and supported in inexhaustible substance, and alive forever in its source of omniscience, omnipotence and omnipresence.

The meeting of April 20th had for its subject, "The Constructive Power of Joy."—D. W. P.

UNITY CORRESPONDENCE SCHOOL COURSE

Part One

- | | |
|-----------------|-----------------------------|
| 1. The Silence. | 4. The Body of Christ. |
| 2. Healing. | 5. Overcoming. |
| 3. Prosperity. | 6. The Great Demonstration. |

Each lesson is to be carefully studied, after which twenty questions bearing on the lesson are to be answered by the student. The passing grade is 80 per cent.

With Part One there is a reading course, which is begun with the first lesson and carried through the six. When the last lesson is finished, there remain two books to be read, the "Cady Lessons," by H. Emilie Cady, and "Christian Healing," by Charles Fillmore. When these books are read and studied as required, the student is ready for Part Two.

Part Two

1. The True Character of God.
2. Christ, the Only Begotten of the Father.
3. Man, the Image and Likeness of God.
4. The Formative Power of Thought.
5. Denials and Affirmations.
6. The Word.
7. Spirituality; or, Prayer and Praise.
8. Faith.
9. Imagination.
10. Will and Understanding.
11. Judgment and Justice.
12. Love.

Part Two is based on the "Twelve Lessons in the Science of

"Being and Christian Healing" as given in Charles Fillmore's book, "Christian Healing." Twenty questions are to be answered on each lesson as in Part One; but in addition to this all the lessons are to be written out in the student's own language.

The following have been copied from letters received by us from students:

New York, N. Y.—I will not attempt to tell you what this lesson has done to us and for us. You yourselves know full well what happens when people take it up seriously and faithfully; it comes into their lives with a great blessing.—*M. T. S.*

Springfield, Mass.—My lessons are of very great interest. I cannot tell how much they are to me. They are opening a new world. The silence is beginning to have a use and a meaning that I never felt before, and I am learning, Spirit taught, as never before.—*O. S. G.*

Rusk, Texas—The real Truth I am deriving from these lessons is far beyond measure, as it has given me such illuminating light, that I feel my word has great power. I have had several demonstrations where doctors and medicine have failed since I begin this work.—*Mrs. M. N. C.*

Buffalo, N. Y.—This lesson has been such a great blessing to me; my idea of prayer has been entirely changed. It is such a joy to find my Father so near, and not in some vague far-away place. It seems that I can feel his Presence all the time. My health is improving and I am gaining in weight, all due to the dawning of a better understanding of life and of the character of our Father.—*C. H.*

San Francisco, Cal.—Lesson Two has been of most vital help to me in showing me more clearly that health, as well as all other desires for the good and perfect happiness of man, must have for a foundation, that which is eternal, permanent.—*Mrs. R. D.*

Winter Hill, Mass.—I feel that money is a small equivalent for these beautiful and inspiring lessons. They are worth more than gold. I have been a long time taking the course, but each lesson has brought increasing delight. I am deeply grateful to you all.—*S. E. N.*

East Orange, N. J.—I thank you so much for the privilege of studying these lessons and wish that everyone could know of them, for they would bring them so much happiness. I hope that by studying these lessons I may be able to guide my own life in such a manner that others will understand how much better it is to live a practical Christian life. We can bring forth our ideals and be happy every day and free from sickness.—*A. L. G.*

Washington, D. C.—I have received a great deal of good from the prosperity lesson, especially from the thought that we do not work for a living, but as a means of expression and service. I believe that one thought has been the cause of a general "easing up" in my financial affairs.—*Miss L. F.*

WHAT THEY SAY OF UNITY

Halifax, Canada.—A short time ago a copy of **UNITY** came into my hands, and I can hardly express the pleasure I experienced in reading it. It leads one on to the higher thoughts and purposes of life, and shows the practical side.—*Mrs. L. F. S.*

Bucks, Eng..—I like **UNITY** very much and more each month I read it. It has helped me wonderfully in all ways.—*L. S.*

Colorado Springs, Colo..—I want to speak of the last issue of **UNITY**. It seems as if it contained more things that I absolutely needed and than could be printed in such a small book. I am very grateful for every word of it.—*Mrs. D. F. W.*

South Vancouver, B. C..—Just how to tell you how much we have been helped by **UNITY** (weekly and monthly) is difficult. Clearer is the vision than have either of us ever experienced, and though some things are difficult to us to define to others, yet we know and realize somewhat of the truth; the Christ Spirit, our Sonship.—*J. E. K.*

Tacoma, Wash..—My weekly and monthly **UNITYS** are such a wonderful help to me. They, with my Bible which I spurned for so many years, have made me a new woman in mind and body. Bless the Lord, Oh, my soul! I am so thankful.—*Dr. L. G. J.*

Alva, Wyo..—Received the **UNITY** and have about devoured its contents. I hunger and thirst for what it tells me.—*H. E.*

Kelleyville, Okla..—I receive the *Weekly Unity* and it is always a welcome visitor, and the monthly **UNITY** is a regular feast. I cannot begin to tell all that Unity has done for me. It seems now that I never really knew how to live until Unity teachings came into my life.—*Mrs. J. T. R.*

Tampa, Fla..—I sent for **UNITY** because I had lost concentration and could not read nor remember. Reading made no impression on me. Gradually with your treatment and the truths in *Weekly Unity*, I began to regain my poise, and now today I am a new creature.—*E. J. M.*

Salinas, Cal..—Mrs. L. gave me four or five **UNITY** magazines and the *Weekly Unity* paper, all of which were like bread to a hungry person and they were all read greedily. I have gotten much comfort out of it all. Many things are now made plain to me that I did not understand before.—*Mrs. M. M.*

Eastland, Texas.—I am delighted with your book, **UNITY**. As it is hard to wait for its coming a month, will subscribe for the *Weekly Unity*.—*V. B.*

Oakland, Cal..—**UNITY** magazine had been coming to my home for a long time, being sent by some one, I do not know who, and I had not paid much attention to it. However, by chance during my trouble I picked up one and read it, and I believe I was helped from

the start. I seemed to take on new life, and I saw things in a different light. If reading will do so much good, I know the study and the work will be better.—*Mrs. A. H. W.*

We are requested to announce that the New Thought Convention to be held in Detroit, has changed the date of opening to June 15th.

We make this announcement for the information of our readers, and not as a matter in which we are directly interested.

A number of years ago we decided that the holding of New Thought conventions was unprofitable, and our views have not changed. Our work has grown much faster since we decided to stay at home and attend to it; and we are satisfied that the energy put into conventions would bring far greater returns to the cause, and the individuals concerned, if it were expended in local fields. Besides the mass of contradictory statements presented at such gatherings is confusing to the public as to the true character of the doctrines for which we stand.

Spokane, Wash.—As to the Divine Illumination and Understanding of Truth prayed for, I feel now that my spiritual perception and understanding of Divine Truth has greatly increased, and I feel that I have been abundantly blessed as a result of your prayers in my behalf. I plainly see that when one succeeds in realizing spiritually that all visible manifestations are the reflection of a thought or image first firmly held in mind, faith thinking ceases to be something mysterious; on the contrary it becomes to one the only rational way of thinking. The various pamphlets you sent me have been very instructive. I have found, too, that there is a great difference between a reasonable, logical understanding (on the intellectual plane) of the Truth as taught by Jesus Christ, and a conscious spiritual realization of the same. That feeling of absolute trust in the Christ Mind, God, one becomes conscious of when the clamor of the outer senses is stilled, dissipates all anxiety. I also believe that I had been somewhat biased against UNITY when I first read it, on account of having first studied along the line which lays stress on physical methods supplemented by right thinking to get control over the physical senses, whereas UNITY writers hold that by right thinking, seeing one's self in mind as being already that which one desires to be, will bring about the desired results. In my case I can say from experience that trusting to physical methods even to a limited degree is rather detrimental than helpful. I find now that when a thought is once firmly established in the mind, the victory is won as regards control over physical habits. It seems to me that those who live the regenerate life fully will be the controlling factor in bringing about the new Heaven and the new Earth that is to be, as prophesied of old.—*F. W. S.*

METAPHYSICAL DIRECTORY

CENTERS OF TRUTH, TEACHERS AND HEALERS, BRANCH LIBRARIES

A constant stream of letters is received at Unity Headquarters, asking the addresses of teachers and healers in all parts of the world. To all such, a copy of this magazine is sent with this department marked. We have investigated the metaphysical standing of those whose names here appear, and, so far as we can learn, they are teaching and practicing the doctrine of Truth, although they may differ in their presentation of it. We are not to be considered as endorsing all of the methods or teachings advocated by those listed in this Directory. Practical Christianity is not a theology with a fixed doctrine and a visible head, but on the contrary no one is in authority on the earth. "By their fruits ye shall know them."

That this Directory may be sustained, we will accept free-will offerings from those whose cards are carried regularly. Patrons must request continuance of card every SIX MONTHS or it will be dropped from the Directory.

ARKANSAS

Little Rock. New Thought Library Association, City Park Building. Open Wednesdays from 2 to 5 p. m. Jonathan Kellogg, president, 214 West 13th St.

CALIFORNIA

Alameda. Home of Truth, cor. Grand St. and Alameda Ave. Unity literature.

Berkeley. Berkeley Truth Center, Unity Hall, 2409 Bancroft Way. Services Sunday and Wednesday evenings, at 8 o'clock. Mrs. Ida Mansfield-Wilson, speaker.

Corning. Mrs. Edith J. Wilson, Unity Branch Library.

Fruitvale. Truth Center and Metaphysical Library and Reading Room, 2539 26th Ave. M. s. L. G. Fisk, manager.

Long Beach. Metaphysical Library and Reading Room, 346 East Broadway. Mrs. Sarah F. Connley, manager. Absent treatments given.

Los Angeles. Metaphysical Library and Reading Room, 910-14 Black Bldg., 4th and Hill Sts. Unity literature.

Los Angeles. Home of Truth, 802 S. Union Ave. Christian healing and teaching. Spiritual teachers and healers prepared for the ministry. Sunday morning services in Blanchard Bldg.

Los Angeles. Henry H. and Emma L. Benson, 1327 West 11th St., Rosemont Apts. Teachers of the New Psychology and practitioners of Christian healing.

Napa. Mrs. Ralph E. Wilson, 716 Oak St. Practical Christian healing and teaching. Unity Branch Library.

Oakland. New Thought Center, 35 Randwick Ave. Jessie Juliet Knox, teacher and healer. Phone, Oakland 4914.

Oakland. Rockridge Truth Center, 5554 Lawton Ave., near College Ave., Mrs. Ida Mansfield-Wilson in charge. Sunday service at 11 a. m. Healing and teaching daily; hours, 10 a. m. to 5 p. m.

- Metaphysical literature for sale. Phone Piedmont 6492. Free-will offerings.**
- Oakland.** California College of Divine Science, 727 West 14th St. New Thought literature and circulating library.
- Pasadena.** Mrs. S. Millsaps, 253 S. Mentor Ave., teacher and healer.
- Sacramento.** Home of Truth, 1235 I St. Unity literature.
- San Diego.** House of Blessing, 2109 2d St., cor. Hawthorne. Sunday services 11 a. m.; Wednesday, 10:15 a. m.; Friday, 8 p. m. Myra G. Frenyear, ministrant. Unity literature.
- San Francisco.** Home of Truth, 1109 Franklin St., near Geary. Christian teaching and healing. Unity literature.
- San Francisco.** Mrs. E. S. Davies, Hotel Nevada, Room 21, 825 Van Ness Ave. Healing daily except Sundays. Hours, 10 a. m. to 4 p. m., and by appointment. Free-will offerings.
- San Francisco.** Home of Truth, 3099 California St. Christian teaching and healing. Unity literature.
- San Francisco.** Downtown Truth Center, Rooms 617-18 Shreve Bldg. Phone, Kearney 2929. Class daily 12:15 p. m. Mrs. Elsie Noonan Randall in charge.
- San Francisco.** Mission Center of Truth. Sunday services, 2476 Mission St., at 11 a. m. Healing meeting, 1132 Shotwell St., at 2:15. Mrs. Clara Shipman, teacher and healer. Unity literature.
- San Jose.** Home of Truth, 144 N. 5th St. Unity literature.
- Vallejo.** Unity Branch Library, Francis J. Babcock, 803 Capitol St.
- Santa Barbara.** Lydia A. Cornwell, 214 S. Voluntario St., R. R. No. 1. Metaphysical teacher and healer. Treatments through correspondence.

COLORADO

- Aspen.** Unity Branch Library. Mrs. M. L. Ross.
- Delta.** Unity Branch Library and Truth Center, 219 E. 3d St. Mrs. O. E. Moine in charge.
- Denver.** College of Divine Science, 730 17th Ave. Unity literature.
- Denver.** Second Divine Science Church, 3929 W. 38th Ave., Rev. Charles Edgar Prather, pastor. The usual church services.
- Pueblo.** The Truth Center of Christian Living and Healing, 108 W. 10th St. Unity literature.
- Victor.** Unity Branch Library. Mrs. J. F. Zell, Gold Coin Bldg.

CONNECTICUT

- Norwich.** Mrs. E. E. Taber, 53 Maple St., teacher and healer. Unity literature.

DISTRICT OF COLUMBIA

- Washington.** Dr. John D. Miles, 1418 Euclid St., N. W. Divine healing. Present or absent treatments. Advice given through correspondence.
- Washington.** Mrs. Sarah A. Clemons, The Albemarle, 17th and T Sts. Teacher and healer.
- Washington.** New Thought Center, "The Cecil," Apt. 405, cor. 15th and L Sts. Mrs. Florence Willard Day, teacher and healer. Absent treatments and lessons by correspondence.
- Washington.** Unity Truth Center, The Netherlands, 1860 Columbus Road. Mrs. Eva B. Williams, teacher and healer. Metaphysical literature. Phone, Columbia 811.

FLORIDA

- Merritt, Indian River.** Unity Center and Branch Library. Mr. J. T. Irvine, leader.

St. Petersburg. James Henry, Humanist. Box 277.

GEORGIA

Atlanta. Mathilde Hocha Tyner, teacher and healer, 409 The Grand.

HAWAII

Honolulu. Home of Truth and Metaphysical Library, 1220 Kapiolani St., near Beretania Ave. Mrs. M. M. Hunter-Jones, teacher and healer. Absent healing and lessons by mail. Telephone 3923. Sunday service, 11 a. m.; Monday, 8 p. m.; Thursday, 8 p. m., at the "Home."

ILLINOIS

Bellville. First Society of Practical Christianity (Divine Science) meets Sundays at 10:15 a. m., at 8 North Jackson St. Miss Emma Stolberg, leader.

Chicago. Priscilla Knox McArthur, 1304 La Salle Ave. Teacher and healer.

Chicago. Mrs. Laura Bennett Gay, 164 W. North Ave. Library and reading rooms. Treatments given for health and success. Orders taken for books and magazines.

Chicago. North Side Unity Center, 545 Wellington Ave., Apt. A. Mary A. Howard, teacher and healer (Divine Science). Class in concentration every Wednesday at 2:30. Unity literature.

Chicago. Science of Being, 3171 North Halstead St., S.-E. corner of Belmont Ave. Sundays at 11 a. m. Rooms open daily from 10 a. m. to 4 p. m. Mrs. Frances L. Johnstone, teacher.

Chicago. Exodus Home School, Suite 31, Oakland Music Hall, and East 40th St. and Cottage Grove Ave. Science of Being principles taught, and treatments given by Mrs. Augusta Boulter. Sunday services 10:45 a. m.

Chicago. Mrs. S. A. McMahon, 1714 Sunnyside Ave., healing and instruction from 9 a. m. till 4 p. m., except Sundays; also by correspondence. Will teach classes in Chicago suburbs. Phone 370 Ravenswood, or write.

Chicago. The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St. Harriet W. Coolidge, healer and teacher of the principles of spiritual law. Noon meetings daily, from 12 to 1 o'clock. Unity publications. Phone, Central 4252.

Chicago. Unity Society of Chicago, Room 621, 14 W. Washington St., Mr. and Mrs. Le Roy Moore, teachers and healers, in charge. Sunday service at 11 a. m., hall 902 Masonic Temple.

INDIANA

Elkhart. Students of Practical Christianity meet every Wednesday at 2:30 p. m., at 216 4th St., Mrs. S. M. Mears, leader. Library and free literature. Free-will offerings received for healing services.

Indianapolis. Unity services Sundays at 8 p. m., 505-506 Commercial Club Bldg., S. Meridian St. Rooms open daily for teaching and healing.

IOWA

Rolfe. Unity Branch Library. Mrs. W. P. Wheeler.

Iowa Falls. Adella C. Morgan, metaphysician. Teacher of Spiritual Science. 822 Pierce St.

KANSAS

Topeka. Unity Society of Practical Christianity. Meetings, Sunday, 3 p. m., and Tuesday, 8 p. m., at 1300 W. 10th Ave. Wednesday, 3 p. m., 1229 Kansas Ave., Thursday, 8 p. m., 1731 Lane St.

KENTUCKY

Bellevue. Unity Branch Library. Mrs. A. M. McMahon, 219 Center St.

Louisville. Unity Study Class, 1203 S. Preston St. Mrs. Winnifred E. Decker, leader.

Louisville. Truth Reading Room, 309 Wilkes Block, Rebecca D. Allen in charge. Unity literature and metaphysical publications.

MAINE

Portland. New Thought Reading and Class Room, 401 Frelawney Bldg., Congress St. Mrs. Alice T. Homer, teacher and healer. Unity literature.

MASSACHUSETTS

Agawam. Mrs. S. Emily Biglow, teacher and healer. Unity literature.

Boston. R. C. Douglass, 104 Belvedere St. Teacher and healer.

Boston. The Metaphysical Club, 30 Huntington Ave. Reading rooms and many helpful meetings free to all. Unity literature.

Boston. The Church of the Higher Life, Metaphysical Hall, 30 Huntington Ave. Teaching, healing, worship. Rev. Lucy C. McGee, minister. Sunday service, 3 p. m. and Wednesday 7:45 p. m.

Boston. Mrs. Henrietta I. Lewis, 167 Huntington Ave. New Thought teacher and healer. Phone, 4043 J. Back Bay.

Boston. Miss B. Gertrude Hall, Room 210, Huntington Chambers, Huntington Ave. Classes in Practical Christianity Sunday evenings at 8 o'clock. Love-offerings received.

Brookline. Mrs. Francena A. Hill, metaphysician. Truth Center, "The Granville," 19 Strathmore Road. Meetings: Sunday Services 3 p. m.; Tuesday talks, 3 p. m. Healing and classes in instruction. Phone, Brookline 3424, J.

East Dedham. Mrs. Ellen L. Frenyear, 99 Walnut St., teacher and healer.

Lynn. Mrs. Sarah F. Meader, metaphysician, No. 10 Kenwood Terrace. Teacher and healer; absent treatments.

Springfield. Unity Center, 356 Main St., room 403 Besse System Bldg. Mrs. Mary Margeson in charge. Unity literature.

Waltham. New Thought Center, 68 Robbins St. Mrs. Katherine Powers Stetson, healer and teacher. Unity literature.

MICHIGAN

Detroit. New Thought Alliance, 318 Woodward Ave. Unity literature on sale.

Grand Rapids. Unity Classes. Mrs. Cora C. Patterson, teacher and healer. 32 North Ave., and 239 Sheldon Ave.

Grand Rapids. Unity Center, 32 North Ave., Mrs. Brink, leader. Meetings every Wednesday at 2 p. m.

Kalamazoo. Home of Truth, 211 W. Dutton St., Mrs. A. C. Dillingham and Miss Amy L. Moffet in charge. Meetings every Wednesday at 3 p. m. Reading room open Thursdays from 3 to 4 p. m. Calls through correspondence. Unity Branch Library.

MINNESOTA

Duluth. New Thought Center, 1419 E. 3d St. Harriet R. Kraemer, leader. Headquarters for Unity literature.

Spring Valley. Mrs. Rose E. Howe, Box 365, teacher and healer; present and absent treatments.

MISSOURI

Kansas City. Mrs. Rosa B. Cassel, 4504 E. 25th St. Healing, present or absent. Bell 'phone East 3589.

- Kansas City.* Mrs. Lizzie C. Head, 4021 Holmes St. Healing, present or absent.
- Kansas City.* Mrs. Charity Greenwood, 1500 East 10th St. Bell phone, East 4801. Absent or present treatments.
- St. Louis.* Mrs. Sylvester Topp, 217 Robert Ave., teacher and healer. Classes in Practical Christianity.
- St. Louis.* Mrs. J. C. Appel, Henneman Hall, 3723 Olive St. Lectures every second Thursday at 8 p. m., and the last Thursday of each month at 3 p. m., at 2631 Russell Ave.
- St. Louis.* Society of Practical Christianity, S. E. cor. 18th and Pestalozzi Sts. H. H. Schroeder, 3537 Crittenden St., pastor. Services every Sunday at 11 a. m., and every first and third Tuesday at 8 p. m. (English); every Sunday at 3 p. m. and every second and fourth Thursday at 8 p. m. (German). Sunday school at 9:30 a. m. (English).
- St. Louis.* The St. Louis New Thought League, headquarters 509 N. Newstead Ave., the Alexandria Bldg. Rooms open daily. Divine Science service Sundays at 11 a. m. Miss Harriet C. Hulick, manager.

NEW JERSEY

- Browns Mills.* Mrs. Marie A. C. Broome, Route 1, teacher and healer. Absent treatments given.
- East Orange.* Unity Society of Practical Christianity, 160 S. Arlington Ave., Mrs. Ella F. Richards, leader. Unity literature.

NEW YORK

- Hamburg.* Unity Branch Library. Mrs. Frank H. Grove, librarian.
- Mamaroneck.* Mrs. Amanda E. Hobbs, 1 Tenny Ave. Phone Call 384. Present or absent treatments for health, happiness, or prosperity. Unity Branch Library.
- New York City.* Mrs. James E. Homans, 418 West 118th St. Lessons in Christian Mysticism.
- New York City.* Miss Julia M. Cooke, teacher of Principles of Truth; Room 808, 329 Fifth Ave.
- New York City.* Mrs. Mary E. T. Chapin, metaphysician, 50 East 34th St. Saturday and Monday classes at 4 and 8 p. m. Sunday service 11 a. m., at Berkeley Lyceum, West 44th St.
- New York City.* Mrs. Margaret Cutting, 60 West 10th St. Phone, Gramercy 3418. Free class Wednesday at 4:15, followed by healing service.
- New York City.* Edith A. Martin, teacher and healer, Hotel Endicott, Columbus Ave. and 81st St.
- New York City.* Mrs. Marcia Speirs, practitioner and teacher, 220 West 107th St. Phone Riverside 3117. Interviews by appointment.
- New York City.* Unity Society of Practical Christianity, 305 Madison Ave. Mrs. Sophia Van Marter, in charge.
- New York City.* Walter Weston, metaphysician, Prince George Hotel, Thursdays, Fridays and Saturdays.
- New York City.* Mrs. Gertrude L. Rutter, 322 Fifth Ave., teacher and counselor by appointment.
- Syracuse.* Unity Center of Practical Christianity, 306 Seitz Building. Mrs. Anna C. Howlett in charge. Rooms open daily from 12 to 5 p. m. Sunday at 11 a. m. Study class Friday at 3 p. m. Metaphysical literature to loan and for sale.
- Utica.* Higher Thought Center, 22 Cooper St. Mrs. Lydia H. Smith, leader. Meetings Wednesday at 3 p. m.

OHIO

Cincinnati. The New Thought Temple. Services Sunday, 11 a. m., at the Walnut Hills Mansion, 2625 Gilbert Ave.; Sunday School 9:45 a. m. Leila Simon, leader. Reading room, 30 Verona Building, Park Ave., Walnut Hills.

OKLAHOMA

Ardmore. Unity Branch Library, 955 W. Broadway. Mrs. S. M. Evans, librarian.

Oklahoma City. First Divine Science church, 727 N. Robinson St. Maud Fletcher Galigher, minister.

Oklahoma City. Unity Branch Library, 317 Culbertson St. Miss Virginia Graves, librarian.

OREGON

Klamath. Mrs. O. E. Hoine, 1116 Pine St. Truth Center. Unity literature.

Medford. Unity Branch Library, 132 N. Ivy St. Mrs. Frank G. Andrews, librarian.

Portland. Divine Truth Center, 65 Selling Hirsh Bldg., 368½ Washington St., Rev. Thaddeus M. Minard, healer and teacher. Services Sunday 11 a. m.; also Thursday 8 p. m. Absent patients taken. Office hours 9:30 a. m. to 5 p. m.

Portland. Temple of Truth, 516 Eiler Bldg., 7th and Alder Sts. Perry Joseph Green, minister. Sunday service 8 p. m. Class Tuesday, 8 p. m. Rooms open daily 1:30 to 5 p. m. Reading room and circulating library.

PENNSYLVANIA

Darby. Mrs. J. G. Anderson, 1007 Ridge Ave. New Thought teacher and healer. Present or absent treatments.

Philadelphia. Wm. P. and Nina Vera Hughes, 44 North 16th St., near Broad St. station. Applied thought in healing and teaching. Absent work through correspondence. Music taught through Principle of Divine Harmony. New Thought circulating library. Remuneration alone by free-will offerings.

Philadelphia. Unity Center, Presser Bldg., 1714 Chestnut St., rooms 407-409. Open daily. Sunday services at 4 p. m. in Presser Hall, entrance 1713 Sansom St.

Pittsburg. Mrs. Clara C. McLean, 403 Winebiddle Ave. Spiritual Science Classes.

Pittsburg. Unity Center, 628 Wabash Building. J. M. McGonigle, teacher and healer, in charge. Lectures and lessons Thursday evenings and Sunday afternoons.

TEXAS

San Angelo. Unity Truth Center, 819 S. David St., P. O. Box 524, Mrs. Walter Alexander, leader. Sunday morning services, Wednesday afternoon meeting.

San Antonio. Unity Society of Practical Christianity, 309 Garden St. Services Sunday at 8 p. m. Nellie H. Chatterson, leader. Old Phone, Crockett 1207.

San Antonio. Mrs. Mary Norton, 3707 S. Presa Street. Christian healing and teaching. Unity literature.

VERMONT

Burlington. Unity Circle, Room 3, Y. M. C. A. Bldg., Church street entrance. Mrs. Laura A. Barstow, president. Meetings, Tuesday afternoon at three o'clock.

WASHINGTON

Seattle. Seattle Unity Society of Practical Christianity, 406 North 64th St. Phone, Ballard 2667.

Seattle. Divine Science Reading Rooms, 516-18 Crary Bldg. Agnes J. Galer, teacher and healer. Unity literature.

Seattle. Miss S. Louise Foulkes, teacher and healer, 209 The Normandie, 9th Ave. and University Place. Telephone, Main 7600. Unity literature.

Seattle. Dr. B. von S. Higgins, Divine Science healer and teacher. The Washington Apts., 1924 2d Ave.

Tacoma. The Tacoma Unity Center. Meetings, Wednesday 2:30, at Maccabee Hall, 110½ C St., Mrs. Elizabeth Whiteside, leader. Healing treatments by Mrs. Whiteside at her home, 614 South 3d St.

Tacoma. Rev. Henry Victor Morgan, minister in charge of Park Universalist Church, New Thought and Divine Science. Cor. Division Ave. and North J St. Open daily, 12 to 5. Sunday Services, 11 a. m. and 8 p. m.

CANADA

Toronto. United Truth Center, 639 Richmond St. Susanne Mayflower, leader. Meetings, Monday evenings at 8 o'clock.

ONTARIO

Oshawa. Unity Branch Library conducted by mail. Ethel B. Kingdon, librarian.

BRITISH COLUMBIA

Cascade. Unity Center. Mrs. Clara Stocker, leader.

Vancouver. Unity Society, 1012 Harwood St., Mrs. Margaret Wood, teacher and healer. Unity literature.

Vancouver. Maggie Lyons, 1052 Barclay St. Divine healing and teaching. Healing circle Thursday 2:30 p. m.

Vancouver. Truth Students' Meetings and Unity Branch Library, 412 Keith Road, East. Mrs. Emma K. Gallagher, Box 4523, North Vancouver, in charge.

FOREIGN

Australia, Melbourne, Victoria. New Thought Club, Bourke and Willis Chambers, 145 Collins St. Emilie Hulett, manager.

Australia, Sydney, New South Wales. New Thought Church, 56 Hunter St. Pastor, Rev. Dr. Adams, M. A. LL. D. Services every Sunday and Wednesday evening.

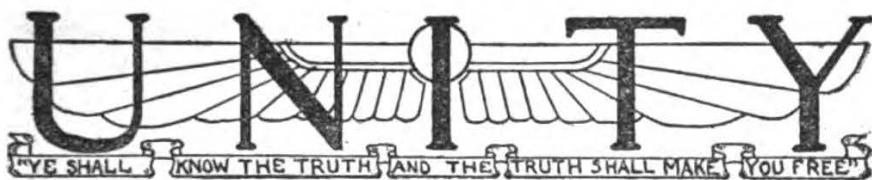
England, London, W. Higher Thought Center, 10 Cheniston Gardens. Unity literature.

France, Paris. Higher Thought Center, 119 rue de la Tour. Miss L. B. Dove in charge. Meetings every Wednesday afternoon.

W. Australia, Perth. The Truth Center, Literary Institute Bldg. Sister Veni Cooper-Mathieson, metaphysician, healer, teacher, lecturer, and leader of "The Truth-Seekers."

Waco, Texas—I have had some beautiful demonstrations in the Divine Power, since I have been studying his Word under your teachings, for which I give thanks daily.—*Mrs. B.*

Portland, Ore.—I cannot thank you enough for the wonderful amount I get daily from UNITY.—*A. C. H.*



VOL. XXXVIII KANSAS CITY, MO., JUNE, 1913 No. 6

A METAPHYSICAL BIBLE DICTIONARY

R. C. DOUGLASS

IV

[Readers of *UNITY* have repeatedly asked for the metaphysical meaning of Bible names. In our Bible lessons we have given the interpretation of such names as occur in each day's study, but there has been no attempt to give a complete explanation of the inner meaning of all names in the Scriptures. Now comes Mr. R. C. Douglass, of Boston, who has the necessary qualifications for the work, and promises to give us a thorough exposition of the symbology of all the characters of the Bible.

These articles, begun in March, will be continued from month to month until the work forms a complete Metaphysical Bible Dictionary. If the demand warrants, we will, when it is complete, print a Teacher's Bible, with the Dictionary as appendix in place of the usual Word Book.]

ASHKENAZ: (Heb. *A sweeping fire.*) Co-operation of all the forces of the mind for cleansing it of its Babylonian idolatry, and restoring its original dominion and power.

RIPHATH: (Heb. *A breaking over.*) Independent thinking; breaking over the bounds of conventionalism, for the freedom of the Sons of God.

TOGARMAH: (Heb. *Strong of bones, gnawing of bones.*) Unprogressive thinking, gnawing or grinding over old, dry, unsatisfying theologies.

ELISHAH: (Heb. *Firm-bound to God, in God united, at-one with God.*) Unity of thought, based on a true understanding of Truth.

TARSHISH or THARSHISH: (Heb. *A breaking, achieving.*) The power to bring from far your own good of wealth by your mental "ships of Tarshish"—your sure faith in the Omnipresent Good.

KITTIM or CHITTIM: (Heb. *Terrible, giants.*)

The Alexandrian power to achieve success, recognizing no insurmountable obstacles.

DODANIM: (Heb. *Their breasts, their friendships.*) Carried forward by the success of others, leaning on others, success through the demonstration of others—not your own.

CUSH: (Heb. *Black, sensual, licentious.*) Darkest vein of consciousness.

MIZRAIM: (Heb. *Straightened, hampered.*) Sensuality hampering spirituality.

PHUT: (Heb. *Helper of foes, traitor for hire.*) Betrayer, enemy of God.

CANAAN: (Heb. *Bowed down, debased.*) Lust; "A servant of servants."—Gen. 9:25.

SEBA: (Heb. *Drunken, sensual.*) Gluttony.

HAVILAH: (Circuit.) Sensual gratification.

SABTA or SABTAH: (Heb. *A striking, a breaking.*) Fear, apprehensiveness.

SABTECHA or SABTECHAH: (Heb. *Extreme fear.*) Terror.

RAAMAH: (Heb. *Trembling.*) Impending evil, dismay.

NIMROD: (Heb. *A hero, valiant, a rebel.*) Arrogance, rebellion, secession.

SHEBA: (Heb. *Seven, an oath, compassed about, a covenant.*) Sworn fidelity.

DEDAN: (Heb. *Low country, advance, increase.*) Fertility, prosperity.

BABEL or BABYLON: (Heb. *Confusion.*) (Chaldee, *The Gate of God II.*) Idolatry.

ERECH: (Heb. *Length.*) A city built by Nimrod; self-sufficiency.

ACCAD: (Heb. *Fortress, castle, band.*) A city built by Nimrod; self-defence.

CALNEH: (Heb. *Fort of the god, Ana.*) A city built by Nimrod; defence of Ana.

ASSHUR: (Heb. *Steps, hero, mighty.*) Eldest son of Shem; constructiveness.

SHINAR: (Heb. *Country of two rivers.*) Standing together, conventionality.

NINEVEH: (Heb. *Abode of Ninus.*) Capital of Assyria (built by Asshur); grandeur of achievement.

REHOBOTH: (Heb. *Wide spaces.*) One of four cities built by Asshur; charity.

CALAH: (Heb. *Firm, completion.*) One of four cities built by Asshur; completion.

RESEN: (Heb. *A fortress.*) One of four cities built by Asshur; defence, safety.

LUD: (Heb. *Tortuous, winding.*) Son of Shem, founder of Lydia; insinuating.

LUDIM: (*Plural of Lud.*) Descendants of Lud; the Lydians; insinuating, seductive.

ANAMIM: (Heb. *Rockmen.*) A tribe from Mizraim in Egypt; substantial, strong.

LEHABIM: (Heb. *Flame-colored, red, lurid.*) Burning passion.

NAPHTUHIM: (Egypt. *The god, Phthah.*) The generative power.

PATHRUSIM: (Egypt. *Worshipers of Egyptian Venus, Hat-her.*)

CASLUSIM: (Egypt. *Phallic worship.*) Whence came Philistia's Baal-Astarte.

PHILISTIM: (Egypt. "Out of Casluhim.") Baal-Astarte worship.

CAPHTORHIM: (Egypt. *Sons of Caphtor.*) Sun-worship, sex-worship.

SIDON or ZIDON: (Heb. *Fortified.*) Physical force.

HETH: (Heb. *Trembling, fear.*) Self-condemnation.

JEBUSITE: (Heb. *Threshing floor.*) Unmerciful, severity.

AMORITE: (Heb. *The mountaineer.*) Ambition.

GERGASHITE: (Heb. *Dwelling in the clay lands.*) Depravity.

HIVITE: (Heb. *Dwelling in moving tents.*) Conventional, changing.

ARCHITE: (Heb. *Dwelling in Arca.*) Dwellers in peace—conservatism.

SINNITE: (Heb. *Dwellers in the Sinna mountains.*) Security.

ARVADITE: (Heb. *Wanderers.*) Navigators, traders, dealers in slaves.

ZEMARITE: (Heb. *Dwellers in Mt. Symra.*) Rebellion.

HAMATHITE: (Heb. *Fortress.*) Policy, sagacity.

GERAR: (Heb. *A sojourner, polygamous.*) Owner of women, like Abimalech.

GAZA: (Heb. *The strong place.*) Firmness, reliance.

ELAM: (Heb. *A youth, a virgin, age unending.*) Eternal spiritual inheritance.

ARPHAXAD: (Heb. *One who heals or releases.*) Recognition of God as healer.

ARAM: (Heb. *High, exalted.*) The Fatherhood of God exalts each man to Brother.

UZ: (Heb. *A fertile garden.*) A well ordered mind.

HUL: (Heb. *A circle.*) Environment—myself environed by myself.

GETHER: (Heb. *Fear, searching inquiry.*) Trial through criticism.

MASH. (Heb. *A drawing out, drawn out.*) Trial through experience.

SALAH or SHELAH: (Heb. *Extension, branching.*) Prosperity development.

EBER or HEBER: (Heb. *Product, shoot.*) The Shoot of Shem, whence springs Abraham.

PELEG: (Heb. *Division—"earth divided."*) Family divided by Joktan withdrawing and going to Arabia.

JOKTAN: (Heb. *Made small, contention.*) Loss of power by contention.

ALMODAD: (Heb. *The measure of God.*) Enlargement through recognition of God.

SHELEPH: (Heb. *A drawing out, withdrawal.*) Loss of power by separation.

HAZARMAVETH: (Heb. *Court of death, entry of death.*) Spiritual loss.

JERAH: (Heb. *The moon.*) Intellect—wisdom by reflection.

HADORAM: (Heb. *Their beauty, their power, their praise.*) Optimism, altruism.

UZAL: (Heb. *Going to and fro.*) Trading, exchanging ideas, gaining wisdom.

DIKLAH: (Heb. *Palm grove.*) Opulence, rich in Divine Wisdom.

EBAL or OBAL: (Heb. *Bare district.*) Unprosperous, unproductive.

ABIMAEEL: (Heb. *My father is God.*) "I Am"—Jehovah, conscious Sonship.

OPHIR: (Heb. *Fruitful, abounding.*) Wealth, abundance.

JOBAB: (Heb. *Desert.*) A barren, unproductive life.

MESHA: (Heb. *Deliverance.*) Released from bondage—spiritual freedom.

SEPHAR: (Heb. *Enumeration.*) Retrospection, counting blessings.

REU or REUEL: (Heb. *Friend of God.*) Faithful—full of faith.

SERUG or SARUCH: (Heb. *Branch, shoot.*) Spiritual inheritance.

NAHOR or NACHOR: (Heb. *Loud, hot piercer.*) Zeal—brother of faith.

TERAH or THARAH: (Heb. *Duration, turning.*) Turning from polytheism to God.

ABRAM: (Heb. *Father of Ram—Brahm, father of sublime height.*) The meaning of Brahm, the Father or head of all believers in God, the "Most High."

ABRAHAM: (Heb. *Father of a multitude.*) All nations blessed by his blood.

HARAN: (Heb. *Mountaineer, strong, enlightened.*) High character, noble.

LOT: (Heb. *Concealed, veiled.*) Personality, which conceals the Real Man.

UR: (Heb. *Fortress, light, brightness.*) Intellect, the light of personality.

CHALDEA: (Heb. *As demons, or as robber, breasts or field.*) Carnal mind, in its varied aspects.

MILCAH: (Heb. *Queen.*) Wisdom, prudence, consistency.

SARAH: (*Princess.*) Fidelity, trustfulness.

SARAI: (*My Princess.*) Sharer of my faith.

ISCAH: (Heb. *Jah is looking.*) As in His presence.

SECHEM, SICHEM or SYCHEM: (Heb. *Portion, shoulder, morning.*) The new departure, the new morning, the new day.

MOREH: (Heb. *The teacher, the oaks.*) Communion, covenant.

BETHEL: (Heb. *House of God.*) God's conscious presence, God-consciousness.

AI, HAI, AIJA, AIATH: (Heb. *Heap of ruins.*) Broken covenant.

PHARAOH: (Heb. *The Sun.*) King of Egypt.

PHARIO-HOPHRAH: (Heb. *Priest of the Sun.*) The king of Egypt.

PHARIO-NECHO: (Heb. *The lame king.*) The king who was beaten.

MAMRE: (Heb. *Fat, victorious.*) Fertile, victorious, optimistic.

HEBRON. (Heb. *Friendship, agreement, enchantment.*) Fraternity, society.

SODOM: (Heb. *Their secret, burning, slime-pits.*) Sensuality.

GOMORRAH: (Heb. *Fissure, submersion.*) Selfishness.

BERA: (Heb. *Son of evil.*) Lust, king of Sodom.

BISHA: (Heb. *Son of wickedness.*) Dishonesty, fraud, king of Gomorrah.

ADAMAH: (Heb. *Earth.*) Materiality, the sense-life.

SHINAB: (*Spoil of the tooth.*) Gluttony, king of Adamah.

ZEBOIIM: (Heb. *Hyenas, wild beasts.*) Lust for possessions.

SHEMEBER: (Heb. *Lofty flight.*) Speculation, "frenzied finance," king of Zeboiim.

ZOAR: (Heb. *Little.*) Domesticity, having "little" of lust.

BELA: (*Lot in his cave.*) Retirement, privacy, king of Zoar.

AMRAPHEL: (*Who speaks secrets hidden.*) Reasonings for the divineness of passion.

SHINAR: (*Place of two rivers.*) Sexual instinct, biological principle.

ARIOCH: (Heb. *Lion-like, noble.*) Reasonings in defence of overmastering passion.

ELLISAR: (Chal. *Natural.*) Reasons of human nature in defence of lust.

CHEGORLAOMER: (Heb. *A generation of servitude.*) Enslavement to mental habit.

TIDAL: (Heb. *King of nations.*) Custom adduced in defence of lust.

SIDDIM: (Heb. *Valley of the open field.*) The field of reason, where the enslavement takes place.

Personality, without the guidance of the spiritual, is unsafe; but having, as the prodigal, separated itself, it "pitches its tent toward Sodom," and soon gravitates to Sodom. It then proceeds to reason itself into the life of Sodom; until it becomes submerged in the "slime-pits" of debauchery, where, captured by its own reasonings, it is carried away in hopeless captivity through self-justification in sin.

But when this bondage becomes intolerable, the True

Self springs to its relief, marshaling its full complement of spiritual forces (its 318 keepers of sheep), and delivers it from this carnal bondage, this enslavement to lust. "But he himself shall be saved; yet so as by fire."

While personality is freed, the will is not wholly mastered. In the great purification by fire, the carnal will begins to be allowed to retain a modicum ("little") of Sodom in domestic life. But the finer perceptions (daughters) have been corrupted by these experiences, and lead to other corruptions unwittingly; and the pure, divine sense of domestic life is forever lost. It is as unsatisfying as the "Pillar of Salt."

That we may have a glimpse of the beauty of the mysticism in the expression, "*318 trained servants born in his own house,*" who wrought the deliverance of Lot, it is a singular fact that this wonderful mystical number, "318," points to "Eliezer of Damascus," Abraham's chief steward, as the key to the mystical allegory of Abraham and Lot (Gen. 14:14; 15:2). In the wisdom of the Cabala, the numerical value of Hebrew letters is fundamental to the spiritual interpretation of names. The summing up of the letter values in the name, "Eliezer," is 318. "Damascus" mystically employed, stands for Intellect. So that this "Eliezer of Damascus, steward of my house," is Intellect, to whose skillful reasoning the Higher Self commits the charge of delivering the repentant prodigal, Personal Self, from the bondage and "slime-pits" of sensuality. It is hardly to be supposed that Abraham's sheep ranch was so extensive as to require 318 shepherds, or that all these hired men were "born in his own house." It is easy to get lost in "the letter that killeth," but the spiritual sense is simple and exact.

EN-MISHPAT: (Heb. *Fountain of judgment.*)
Day of reckoning.

ZUZIMS: (Heb. *Giants.*) Strong, powerful, prejudices.

REPHAIM: (Heb. *Giants.*) Self conceit, arrogance.

EMIMS: (Heb. *Giants.*) Terrors, mighty fears.

AMALEK: (Heb. *That consumes all.*) Consuming lust.

ESHCHOL: (Heb. *Cluster.*) Faithful.

ANER: (Heb. *Juvenile.*) Vigor of youth.

HOBAB: "At the left of Damascus." (Heb. *Lurking places.*) False reasonings.

DAMASCUS: (Heb. *Activity, alertness.*) Intellect, reasonings.

ELIEZER: (Heb. *God my helper.*) Intellect spiritually enlightened.

SHAVEH: (Heb. *That makes equal.*) Justice established.

MELCHISEDEK: (Heb. *King of righteousness.*) The illumination of Christ—"The Sun of Righteousness arisen" in the mind, in approval of the victory over sin; who gives the "bread and wine" of life; the Christ, to whom the soul pays it tithes of glad allegiance.

EUPHRATES: (Heb. *That makes fruitful.*) (Aryan, *The good and abounding river.*) The circulation of the blood; mystically, the vital force.

KENITES: (Heb. *This purchase, possession.*) Wisdom bought by experience.

KENIZZITES: (Heb. *Hunters.*) Slaughterers of hopes.

PERIZZITES: (Heb. *Rustics.*) Undefended innocence, simple-minded.

KADMONITES: (Heb. *Eastern.*) Enlightened.

HAGAR: (Heb. *A stranger, wanderer.*) The receptive point of carnal mind.

ISHMAEL: (Heb. *Whom God hears.*) Prayer answered by reason of kinship to God.

BEER LA HAI-ROI: (Heb. *The well of living and seeing.*) Consciousness of Life and Light.

ISAAC: (Heb. *Laughter.*) "All that hear shall laugh with me." The joy of the Lord, the new birth.

MOAB: (Heb. *From my father.*) Moral turpitude of carnal mind.

BEN-AMMI: (Heb. *Son of my kindred.*) God's kinship not recognized by carnal mind.

KIRJATHAIM: (Heb. *Double city.*) Co-operation, the beauty of unity.

KADESH or KADESH-BARNEA: (Heb. *Sacred, wandering.*) Sacred memories.

SHUR: (Heb. *A wall.*) "Defence the munition of rocks."

ABIMELECH: (Heb. *Father-king.*) Assumption.

BEER-SHEBA: (Heb. *The well of seven or of the oath.*) The covenant.

PHICHOL: (Heb. *Mouth of all.*) All-commanding, authoritative.

MORIAH: (Heb. *Seen of Jehovah.*) Vision of God.

JEHOVAH-JIREH: (Heb. *Jehovah will see or provide.*) Unshaken trust.

PARAN or EL-PARAN: (Heb. *Region of caverns.*) Retirement, communion.

HUZ: The same as Uz. (Heb. *Fertile, council.*) The fertile mind.

BUZ: (Heb. *Contempt.*)

KEMUEL: (Heb. *God stands, has arisen, raised up.*) Recognition of God.

ARAM: (Heb. *High, highlands.*) "Most High" of consciousness.

CHESED: (Heb. *Increase.*) Gain, prosperous.

HAZO: (Heb. *Seer, Vision.*) Spiritual perception.

PILDASH: (Heb. *Flame of fire.*) Holy zeal, spiritual zeal.

JIDLAPH: (Heb. *Melting away, tearful.*) Hopeless.

BETHUEL: (Heb. *Man of God, dweller in God.*) Consecration, realization.

REBEKAH: (Heb. *Flattering, ensnaring, appealing.*) Charming, winning.

TEBAH: (Heb. *Strong, guarding the body.*) Self defence.

REUMAH: (Heb. *Raised high, pearl.*) Valued.

GAHAM: (Heb. *Sun-burnt, swarthy.*) Degeneracy.

THAHASH: (Heb. *That hastens, keeps silent, purple.*) Aspiration.

MAACAH: (Heb. *Oppression, to squeeze, oppose.*) Intolerance.

KIRJATH-ARBA: (Heb. *City of Baal-giant.*) Idolatry.

EPHRON: (Heb. *Strong, fawn-like.*) Sympathetic.

ZOHAR: (Heb. *Whiteness, distinction, nobility.*) Illustrious, renowned.

MACHPELAH: (Heb. *Double, winding—a double cave.*) Truth obscure.

MESOPOTAMIA: (Heb. *Heights between rivers.*) Truth in diversity.

LABAN: (Heb. *White, gentle, glorious.*) Reputable.

KETURAH: (Heb. *Incense, he that burns incense.*) Worshipful, peace-maker.

ZIMRAN: (Heb. *Renowned, resonant, a song.*) Confession of faith.

JOKSHAN: (Heb. *Bird-catcher.*) Truth-seeker.

MEDAN or MIDIAN: (Heb. *Strife, contention, judgment.*)

ISHBAK: (Heb. *Forsaken, leaving, free.*) Migrating, independent.

SHUAH: (Heb. *Pit, depression.*) Meditation.

ASSHURIM: (Heb. *Asshur.*)

LETUSHIM: (Heb. *Oppressed, struck, hammered.*) Wrought out by experience.

LEUMMIM: (Heb. *Peoples.*) Intelligences.

EPHAH: (Heb. *Obscurity, ready to fly.*) Divinity veiled by the flesh.

HANNOCH: The same as Enoch.

ABIDAH: (Heb. *Father of knowledge.*) Divine Wisdom.

NEBAJOTH: (Heb. *Words, prophetic, heights.*) Spirit of prophecy.

KEDAR: (Heb. *Powerful, blackness.*) Sorrow, despair.

ADBEEL: (Heb. *A vapor of God, miracle of God.*) Sense of God's presence.

MIBSAM: (Heb. *Sweet odor.*) Kindness, charity.

MISHMA: (Heb. *A hearing, fame.*) Reputation.

ELDAAH: (Heb. *Whom God called.*) Intuition.

HADAR: (Heb. *Enclosing, fire God, joy.*) Clamorous.

DUMAH: (Heb. *Silence.*)

TEMA: (Heb. *Desert, perfection, right hand.*) The South, knowing Truth.

KEDEMAH: (Heb. *Oriental, eastern.*) The East, dawning light of Truth.

NAPHISH: (Heb. *Refreshing, recreating.*) The soul, the spiritual.

JETUR: (Heb. *Mountainous, enclosure.*) Spiritual consciousness.

ESAU: (Heb. *Hairy, rough, aggressive.*) Personal self—carnal mind.

JACOB: (Heb. *Supplanter.*) The Higher Self, supplanting the carnal.

AHUZZATH: (Heb. *Possession, a holding fast.*) Selfishness.

ESEK: (Heb. *Contention.*) Well of contention, dogmas.

SITNAH: (Heb. *Hostility, hatred.*) Well of separation, sects.

REHOBOTH: (Heb. *Room, spaces, extension.*) Agreement in essentials.

JUDITH: (Heb. *Jewess.*) Mis-called spiritual.

BASHEMATH: (Heb. *Fragrant.*) Charity.

ELON: (Heb. *Oak.*) Good from the standpoint of the senses.

LEAH: (Heb. *Weary.*) Timidity.

(To be continued.)

A METAPHYSICAL SYMPOSIUM

ARTHUR D. HALL

ACTING UPON INSPIRATION



BEFORE one attempts to accomplish anything he should have a clear understanding relative to what he intends to do. Without such an understanding he would be acting ignorantly. He should exercise the faculty of Intelligence in everything he purposes to carry out. So it becomes necessary to know what Inspiration is before we endeavor to act upon it.

Inspiration is of God. It is the "indrawing of Spirit" into consciousness. Inspiration is the "breathing in" of All-Good. The *interior knowing of Good—God*; is that upon which we are to act, and to act immediately.

Illustrations are sometimes the easiest and best way of explaining what one means. One day while waiting in the railroad station for an out-of-town train, I was given a splendid opportunity of acknowledging the presence of the One Infinite Mind, simply through acting upon the advice of the indwelling Spirit. It came about that, being quite early, I had to wait about three-quarters of an hour for the train. I spent the time in reading and meditation. About twenty minutes before the train was due, something caused me to start with a jump and seemed to ask me where my pocket-book, containing my railroad ticket, was. I felt in my pockets for it in vain. Suddenly I came to the realization that I had neglected to change the pocket-book from one suit to the other that morning. The "voice" said, "Go back and get the pocket-book; it is in such and such a place." Instead of going immediately, I glanced at the clock and found that I had just about time to go back and still take the train which I desired to take.

Then the intellect began to give its advice, which is

almost always useless, and what is more, disastrous, if heeded. Reasoning seemed to make matters worse. I had money enough in change to pay fares and other expenses likely to come up during the day, so I was not anxious to follow the instructions within—Inspiration. Time was passing rapidly. Finally, however, I obeyed and returned to the station in ample time. The result of this action was that it proved very fortunate for me that I had obeyed the call of the indwelling Spirit.

Another day, after finishing some work for a little child, the inner voice, Inspiration, told me to write a letter to a certain person offering my services, on the love-offering basis, to certain other children who must need work done, but were not able to have it done because of financial conditions. Having had experiences by not following the Spirit, I acted upon this command immediately. The letter was written and in a day or so a glorious reply was received. I had unconsciously written to a private institution. Besides accepting my invitation, the letter stated that my letter came just in time as the supply to a demand. Incidentally, this showed me that somewhere in the universe there is prepared an infinite supply for every demand that man can make.

I need not say that I was wise in acting upon what I knew within myself was Good, God, advising and guiding me through inspiration. The result has been of financial help to me, to say nothing of the joy, peace and harmony which I have experienced while serving those who need what I had to give them.

It is quite evident that it pays to act immediately upon what one knows to be good, true and enduring. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." This is nothing more or less than inspiration. Just know that inspiration is always a safe thing to act upon, because it is God and *must* be good, for God is *All-Good*. Do not let the intellect argue and succeed in making you disregard the advice of the One Omnipotent Mind which is always active within you. Pay

attention to *all* advice from within and act immediately upon it.

PROMISES OF GOD

Many times it would seem that God does not keep the promises which he made to mankind. Because of failure to accomplish certain desires, discouragement owing to length of time involved, and many other reasons, man has frequently come to the conclusion that it is utterly useless to depend upon God's promises.

However, all this is untrue. God has made promises to man, and moreover he has kept and will keep every one of them. Man has made a great mistake in not knowing just what God's promises are. This is due, in part, to the fact that he has not had the true conception of God, and so naturally has not known the truth regarding God's promises.

Perhaps were we to spend a few moments in realizing the Truth about God and the Truth about man, we would more clearly understand about the many promises that have been made to man. God, *All-Good*, is Spirit, Life, Love, Wisdom, Understanding, Mind, Power and Substance. In other words, God is Omnipresence (all presence), Omnipotence (all power), and Omniscience (all mind). In short, God is *all there really is*. This is the Absolute truth about God. Man is the child or manifestation of God. Man is the Son of God, created in the image and likeness of the Father, hence just like God in every way. Therefore, man is Life, Love, Wisdom, Power and All-Good.

With this conception of God and man, let us take a glance at the promises of God to man, his Son. First, what is a promise? There may be several answers. We understand that a promise is evidence that certain things will be done provided such and such a thing is carried out. For instance, should I say to you that if you will go down town and do an errand for me, I will reciprocate by giving you this thing or that, or paying you an amount of money. Or, if you will send this merchandise to my residence I will send you a check or money order or its equivalent upon receipt of the goods. This also is a promise. Both of these are recog-

nized throughout the business and social world of today.

God's promises, however, are entirely different. To be sure they tell us that if we do certain things we will attain certain results. God is Spirit. God is Principle governing the entire universe. The promises of Spirit or Principle are *Divine Laws* which are infallible. For instance, the Divine Law, or Promise of God, is that "like attracts like." Another promise or law is that if we acknowledge God (Good) in all our ways, nothing shall be impossible for us to do. In other words, when we act in accordance with the Divine Laws of the Universe (laws of nature some may choose to call them) we get certain definite results. This may be said in still another way, as, "Thou shalt decree a thing and it shall be established unto thee." The law which causes the earth and planets to move around the sun, is also Divine Law or God's promise. When these laws are recognized as promises of God, then will man give up the idea that God does not always keep his word. God is the same yesterday, today and forever. His Divine Laws are *always* in operation and producing certain definite results continually.

With the true conception of God's unfailing promises, which mean so much to his children, we can easily see how it is absolutely necessary that we act in accordance with the laws of our being. We are Spirit and governed *only* by the laws of Spirit. We find that as we go about our work in this true consciousness, we are keeping in consciousness the things which we desire to come into expression; and because we know that the promise is that whatever we are conscious of will express itself, we see God's promises constantly being fulfilled.

SILENCE THOUGHT

I rest assured that because God's promises are Divine Laws which cannot be broken, they will be fulfilled as the demand upon them is made. God is the Divine Principle governing the entire universe, and I know that nothing can prevent my receiving the benefit of these Divine Promises. I rejoice and give thanks that this truth is now established within me.

INDIVIDUALITY AND PERSONALITY

From the standpoint of Absolute Truth these terms are greatly confused. Frequently we find that personality is used when it is plainly evident that such is not meant. That the two may never be wrongly used again, let us give attention to these terms.

How many times we hear such remarks as, "Hasn't so-and-so a pleasing personality?" "What a queer individual Mr. W. is," "What a changeable individual that one is." Not one of these remarks conveys just the meaning intended. Let us see why.

Personality is a term that, when correctly used, is applied to the expressions of the sense-consciousness. That is, by personality we mean the characteristics of the "little self" in man, the human, the mortal, the unreality. The personality is ever changing according to the environment. It is never to be depended upon because it is wholly of the sense-consciousness which is untrue, deceiving and utterly false. We see personality expressed in pleasing, or otherwise, manners, features, voice and disposition. In short, the personality may or may not be agreeable to any or all people.

On the other hand, Individuality is *always* pleasing to everyone because it is the expression of the *I Am*, the indwelling Christ, the Divine Man. The individual is God. This word comes from a word which means "not divided." The individual is one with God and cannot be separated from God—Good. Individuality then refers to the *real man*, the God—Good, the Absolute Perfection, the Unchangeable Creative Principle in Man.

Having learned the difference in meaning of these terms, let us be very careful in the future to use *only* the term that we mean. Never imagine that you do not like a person's individuality. You do, for you like Good, and the individuality is *good*, for it is God *individualized in man*. It is not true that the individual is continually changing his mind, or his views, or his disposition. The individual *never* changes. The individuality is *always Good*.

The personality is continually changing; and may or

may not be valued in the same degree by all people. However, just know that this is not the *true man*. This is simply the untrue consciousness expressing itself. Know once and for all that *all* personality can be, and if not good, should be changed. The individuality cannot nor does it need to be changed, for it is the expression of the Divine Man, the Son of God.

SILENCE THOUGHT

I am God—Good, individualized. This True Self, this individuality is continually expressing itself in and through every part of me and my environment. Because my individuality is uttermost in expression, I am successful in all that I undertake. I rejoice and am glad that this is so.

ONENESS

There is but *One Presence, One Power, One Mind* in the entire universe. This is the Absolute Truth, but it sometimes is hard for people to grasp the full meaning of it. The difficulty lies, it seems to me, in the fact that people are too prone to judge as true things as they appear. To those who have given careful study to the true character of God this truth is quite clear. With a clear understanding of this *Omnipresence* the idea of *Oneness* is readily conceived.

There is a class of people who, not given to studying spiritual truths, are still looking at everything from a materialistic standpoint. During a period of meditation a solution of this problem of *Oneness*, from a material plane, came to me. Let us for a moment imagine an orange to represent the earth. At close range we see that the surface is very rough. The raised points represent the mountains and hills of varying heights while the indentations represent valleys, rivers, lakes and oceans. Looking from one point to another there seems to be nothing but separateness. Place the orange on the other side of the room and take another glance at it. What do you see? The picture now presents a perfectly round smooth surface. The separateness is gone. So it is with the earth. Looking from one mountain

peak to another, and each valley by itself we see nothing but separateness. Were we to imagine that we could stand off and look at the entire earth, as a whole, we can readily see that because of its tremendous size these elevations and depths would be quite insignificant. Here we would see, as with the orange, nothing but oneness.

Still another picture came to my mind. This was to show how there is perfect oneness with *everything and everybody* in the entire universe. Just as we had looked at the earth at too close range, so we are looking at our surroundings in like manner. For instance, in looking about me, I see this person and that one, this thing and the other, each is separate from everything else. How can I, from the materialistic standpoint, possibly say that there is oneness there? There is, nevertheless.

The psychologist says that everything is connected by space and all events are connected by time, hence, oneness. Spiritually we *know* that there is neither time nor space. Now let us see John Jones out on the sidewalk with Henry Smith. Are they one or separate? Immediately you say that they are separated. This is not so. John and Henry are both standing upon something—the sidewalk. This something connects the two. If it is a brick sidewalk the bricks are connected and, therefore, there is no separation.

The picture broadened and all things in the immediate vicinity, then the city, then the country, and finally the entire universe, became *one* simply through the joining of everything existing between seemingly separate things. Do you get my point? It is that we have been keeping our vision in limitation. We have been understanding everything from the analytical instead of the synthetical conception. It does not always pay to look at anything at too close range if one wants to get the most out of life.

There certainly is Oneness of Life. All Life is God. The only presence there is, is God. There is but One Mind, and this One Infinite Mind is the source of all that is. There is no absence anywhere of Life and Love—God—All-Good.



This department is open to all members of the Correspondence School, including those who have finished the course.

Exchange of ideas and power of expression are two of the benefits to be derived from a free use by the students of this monthly forum. Write whatever you think may be helpful to others who are studying along the same line with you. If you have questions to ask, send them in, but be sure that they bear directly on the lessons, or the application of the Truth in spiritual overcoming and teaching. Only pertinent questions will be considered; these will be printed in **UNITY**, and students are invited to send answers.

The hearty co-operation of all the students in giving their best thought for the help of others will unify all in a broader and deeper consciousness of the Christ Body, and prepare them for more effective restitution work. We shall therefore be glad to hear from you whatever word you may wish to give.

This school is not founded in any way on commercial methods. There is a Divine Law of giving and receiving, and we keep this law, giving fully and freely, and expecting to receive in the same manner. All our compensation therefore comes as free-will offerings. The request is sometimes made that we set a definite price upon the lessons, but this we cannot do. Truth is priceless from a money standpoint. It cannot be bought for gold and silver. It must be given. Then the law recompenses the giver through those who receive. What one individual gives is not a standard for another. Each should give according to his faith and sense of justice. And no one should be without the Truth from an idea of lack. If you are burdened with the thought of poverty, you need the lessons to free you and help you into the understanding of God as your All-Sufficiency.

This law that equalizes and balances all things, including service and compensation, is taken up in the course and given attention as one of the vital points in spiritual understanding and demonstration.

The school is open always, and students may enroll at any time.

Address Unity Society Correspondence School, 913 Tracy Ave., Kansas City, Mo.

THE BAPTISM OF THE HOLY SPIRIT

The soul that has been quickened by the Spirit cannot be satisfied with Truth as a mere philosophy, but hungers and thirsts for righteousness, and the joy of the consciousness of God's presence. It should therefore be the aim of every teacher to awaken his students to a desire for the baptism of the Holy Spirit, and so lead them beyond the merely philosophical aspect of Truth into deep spiritual realization.

Endless seeking, never becoming satisfied, is the sure mark of those who think of Truth only as a philosophy of life—something that will bring health and prosperity and creature comforts. Those who are God-quickenèd desire only God. They know that all needed things will be added, according to the promise.

Children sometimes grow up satisfied with themselves and their attainment, because they have been "raised in the Truth" and know it well as a philosophy, although they may never have experienced the deep inner change of consciousness that comes with the baptism of the Holy Spirit. That such an experience does come to consecrated men and women is beyond question; and if it has come to some, it will come to all who seek it earnestly.

Earnestness, enthusiasm, whole heartedness, characterize those who have been baptized of the Spirit. Their minds are not divided between God and the world, or God and self. God is first always; but *first* implies that there is something else, so it is truer to say that they want God only.

When Paul in his ministry reached Ephesus he found there certain disciples and said to them, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." Then "Paul laid his hands upon them and the Holy Ghost came upon them." So it seems that in Paul's day, as well as this, there were some with a knowledge of the Truth who did not know of the blessing of the Holy Spirit baptism. But even as the Ephesians received when

they heard and believed, so may all who hear and believe now, receive for the asking. "Ask and ye shall receive." "But let him ask in faith, nothing wavering."

BE NATURAL

Ideas are sometimes subtle. When one of this kind gets to working in the mind, it may rob an individual of his freedom and power and privileges in the Spirit, without any suspicion on his part that he is being robbed.

"Let your light shine" is more than a command; it is a privilege, and brings great blessing and freedom to the one who shines, as well as to those who are helped by his shining. Do not let any subtle ideas of your ignorance, or your lack in any way, cause you to hide your light under a bushel.

Beware of comparing yourself with others and of trying to follow their standards. This is a common cause of discouragement. Be your own self. Be free. Be natural. Express God and teach his Truth in your own individual way, conscious that it is the best and the only way for you.

Above all, do not be deceived by the thought that you must dress in the latest fashion, sound Italian a, and speak in an affected tone, to impress your hearers. Speak out from your heart, freely, naturally, forgetful of yourself and conscious only of God, and you will do his work well. The Word must be spoken with the simplicity and earnestness of Spirit if it is to have quickening power.

Any intellectual straight-jacket which you may be deceived into putting on will only cramp and hinder you. God-Mind is full of wonderful truths awaiting expression. These truths can only come as men open free, childlike minds to the Spirit, receive its original ideas and express them, each in his own individual way, thus avoiding the ruts of intellectualism.

The motive of letting your light shine should be that men may "glorify your Father which is in heaven." This is to be the result of all your efforts; therefore take off from

your light the shades of self and say with all your heart,
"Let God be glorified."

"SING UNTO THE LORD"

What is it to "sing unto the Lord"? Several things need to be taken into consideration in answering this question. First, the words should be true. Many of the old-time religious songs are filled with the idea that man is a "worm of the dust" and that death is the open door to glory. This is not in harmony with the Truth of Being, and no one who understands the power of words is willing to sing words of that kind. An affirmation is just as strong when sung as when spoken, sometimes stronger. We should refuse to affirm any errors, for by our words we establish our consciousness in either truth or error.

"Light is breaking, truth revealing
Wondrous hidden store;
Sing the songs of death and dying?
Never, nevermore.

Sing the old songs? No, we cannot,
Better songs in store;
Sing of glorious full redemption
Now and ever more."

If we want to sing unto the Lord, we will then be careful of the words of our song, especially avoiding those that exalt death. Many of the old songs are good in part, and with the omission of the verse or verses that are not up to the Truth standard, they do very well. Sometimes the words can be changed and made fitting, by substituting strong positive life words for those that express error.

Then we should sing with "the Spirit and with the understanding," that is, the song should pour out of a Spirit-filled heart. It should be sung in understanding and realization of God's Omnipresence and Goodness, and of our relation to him, and in every respect it should be an expression of praise to God. Singing unto the Lord is not a matter of tone placing and breathing after the method of this teacher or that. It is worship, and acceptable worship

means, forgetting self and realizing the consciousness of Spirit only.

Congregational singing, each one present singing truly "unto the Lord," is inspiring and uplifting. Those who have been in large gatherings of Christians like the Christian Endeavor conventions, where there is such oneness of belief and aim and purpose, know the enthusiasm that is awakened when all those young people, earnest and consecrated up to their highest understanding, join in singing; especially in such songs as "True hearted, whole hearted, faithful and loyal," or "Faith is the victory that overcomes the world."

But a congregation need not necessarily be large to sing in the Spirit, with enthusiasm and earnestness. One person alone may sing in that way, and if the meeting is made up of two members, the enthusiasm may be doubled. Spiritual understanding combined with spiritual enthusiasm will wake up the world.

So sing heartily as unto the Lord, and the joining of harmonizing tones and harmonizing words will quicken first your consciousness, then those nearest you, and go on around the world awakening joy and gladness in hearts everywhere.

A TREATMENT

The name of Jesus is "above every name that is named." God "hath put all things under his feet," and "highly exalted and given him a name which is above every name," that "at the name of Jesus every knee should bow, of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Jesus "shall change this vile body according to the working whereby he is able to subdue all things unto himself."

A treatment based upon the name Jesus, according to the quotations given above, was given in a very critical case with marvelous results. However, it should be remembered that this name, to be successfully used, should

be declared in understanding and faith and reverence. "His name through faith in his name hath made this man" every whit whole.

The treatment was after this manner:

"Jesus is Savior. Jesus is Lord.

"In the name of Jesus is salvation.

"In the name of Jesus there is life.

"In the name of Jesus there is strength.

"In the name of Jesus there is forgiveness.

"In the name of Jesus there is lifting up.

"In the name of Jesus there is cleansing.

"This name declare I unto you in faith. This Almighty Name does overcome all things, according to the working whereby he is able to subdue all things unto himself."

"The name Jesus is above every name that is named—above every name of disease, above the name of every sin or error, above the name of death."

Every thought may be brought into obedience to Christ by declaring that he is at work in the consciousness subduing every adverse thought and bringing the whole mind and body into harmony through the mighty power and understanding "whereby he is able to subdue all things unto himself." He knows the allness of God and the nothingness of error, and he has demonstrated the whole proposition of overcoming the sense consciousness. His name therefore carries power and authority, and the obedience of all things unto him can be demonstrated by those who have faith in his overcoming name.

The treatment need not be confined to the words given above. It can be changed to suit the need of the one who is being helped. The name of any disease that may be in appearance may be dissolved by knowing that that name must bow before the one All-powerful name.

A strong, sincere, earnest faith on the part of the healer, in Jesus and the power of his name, as he treats, open up to him many strong statements of Truth not here given.

DEMONSTRATIONS BY STUDENTS

On one of my visits to the county hospital, I noticed that in the women's ward there was much discord and in-harmony among some of the inmates. There were two of the dear sisters who were very bitter toward each other. One of them was very deaf, and it was difficult to converse with her. The other one asked me for treatments. As I talked with her, I found that she would have to be treated for love, mercy and forgiveness, before she would have any relief; so I explained to her that instead of sending unkind thoughts, and seeing all these faults in the sister, that she must see only the good and send her thoughts of love and forgiveness.

I "labored" with her for several weeks before she would consent to do as I said. She said, "I will not speak to her." I said, "That is right; do not speak until your words are words of kindness and love, instead of envy and hate. But you can send her thoughts of love, and when she looks at you just smile; do not frown and glare. All the while say to her silently that you do forgive her, and see only the true and good in her and mean it deep down in your heart. Try it for one week and see the result." She promised, "I will try." I said if you try you will succeed, for then you will give the Spirit of Truth a chance to work.

The other sister I treated in the silence, and as I took reading material, I slipped between the leaves of the books Truth statements, and gave her UNITY and some leaflets, "Words of Truth," and "God is Our Support," to read, and in this way reached her heart.

On my next visit I noticed a little change for the better—no frowning at each other. As I bade them good-bye, I said, "Now you must get your 'little spade and shovel,' yes, and your 'broom' too, and go to work with a will. Dig wide and deep, do not leave the slightest trace of a root, and then sweep clean and you will receive your reward." Then I gave her statements of denials and affirmations to work with.

The day and night before my next visit I worked

"with a will." I prayed fervently that they might be awakened and quickened by the Spirit to the Christ-Consciousness within them. Then I made my visit, and as I opened the door to the ward and entered, one of the sisters exclaimed, "Here is Mrs. Stewart, now."

As I greeted them all, the one who asked for treatment said, "Oh, you should have been here yesterday. (I said I was here with you all the day yesterday.) We had a regular love feast. This whole ward was just flooded with light, and everybody was so happy. We all began to sing, and I went over to Mrs. Y. and we just threw our arms around each other and each asked the other to forgive, and now we are so happy. Oh, such a feeling of ecstasy and joy, and here it comes again stealing over me. What is it? What can it mean? My heart seems almost bursting with love for everybody and everything. Thy will be done, O God, thy will be done."

I told her that by cleansing her heart and mind of all hate, envy, malice and unjust thoughts, she had opened the "flood gates" of her heart and let Divine Love flow in, and now it was flowing out to those around her, and the peace, joy and love she was experiencing was the reward, the fruits of her labor. Surely this is a manifestation of Divine Love.

* * * *

My sister wishing to visit me, but dreading the journey of several hundred miles on account of "car sickness," finally decided to make the visit, and as she "expected," was most terribly sick all the way. She remained two weeks and then began dreading the return trip home. Her son remarked, "I can see mamma just good and sick." I said, "Would it not be a much happier sight to see her good and well?" Of course he said yes. I replied, "Then see her well. Do not hold her in bondage to the thought of sickness."

As I bade her good-bye I said, "You are not going to be sick. You are poised and centered in the law of your being. Hold this thought constantly and I will be with you in Spirit." Imagine my delight to receive the next

day a postal stating that she had surprised her husband and son (as well as herself) by "behaving beautifully," and was not a particle sick, and had really enjoyed the trip.

It took two days to reach her home, and the same good news on her arrival home came, "I was not sick and think the statement helped me." The Truth works for the good of all who will open the way and let it work.—*Emily S. Stewart, 1717 13th St., Bakersfield, Cal.*

San Antonio, Texas—I am so thankful that at last the Truth is being recognized by M. W. Last night before I went to sleep I knew she was better, and there came such a sense of peace and joy that I was not surprised to see her come in person this morning.

I am full of awe today because of another demonstration in overcoming a severe case of diphtheria with all its symptoms. The power of God's love was so fully realized that I knew at once the healing was done. When I thought of the mother's remark about white patches in the child's throat, these words came to me, "He will not suffer his holy one to see corruption," and the "still small voice" whispered it to me every time I declared the perfection of the Spirit.—*N. H. C.*

ANSWERS TO QUESTIONS

What did Jesus mean when he said, "Freely ye have received, freely give"? Did he have reference to the change that takes place in the realm of things, or to the proper adjustment of ideas in the realm within, or to both?

These words apply to both the regions of ideas and things. We understand that God is Spirit and All. We realize that things are but the appearance of the ideas that subtend them, and in which they are rooted. We understand that God is Mind. This Mind that is God is eternal, omnipresent, conscious Substance. It is the one and only source of all things, including man. This mighty conscious sum of Being which said "Let there be," and there was, is

and ever shall be in all things, including man, the fullness of the Godhead—just so much in each as it can appropriate and use or give out into expression. Therefore Jesus truly said, "Freely ye have received." Man is the beneficiary of all that God is. Man has this superabundance now. He has only to recognize and lay hold and appropriate. What he appropriates he must use. What he uses he must give up. The larger the outflow in using or giving, the greater the capacity to receive or be filled from the one inexhaustible Source of supply. Hence Jesus was true to the law when he said, "Give and ye shall receive."

We can only give what we have. God gives himself, i. e., Mind—Ideas. We can receive from God only what he has, Ideas. We receive ideas only through our mind which is in and of and one with God Mind; and it is our right and privilege to recognize and know this. The more we realize this truth, the more easily, naturally, freely and in faith can we open our minds to receive of the Great Divine Mind its multitudinous Ideas of every kind, to suit and fill and satisfy our needs and our demands.

Jesus said, "Ye believe in God; believe also in me." If we believe truly that God is, and that he is the *rewarder* of those that faithfully seek him, then we may confidently in faith open our minds to receive what he can give, Ideas. This he has done once and for all. We are his sons, in his image, and are now full of him and his gifts or Ideas. We are to open and become conscious of this truth by accepting the Ideas, using them, giving them, and so come to *know* we have or do possess them in abundant fullness. We know this by practicing or giving.

In school, in work, in life, we see the law on every hand. In mathematics, music, art, science, etc., we study under a master. We open our minds in trust to receive what he has to give. The more we open, the more we receive. The more he gives or teaches, the more he has to offer. Giving makes way or capacity for receiving. The law is simple, effective, changeless. It is always here to supply our demands and satisfy our needs.

We open our bodies to food and drink and by the action of mind transform them into refreshment, nourishment and strength as we think. In this strength we work, plan, etc., and transform our capacity to do into money which we give for more food, drink, clothes, etc.; and so goes on the endless chain of receiving and giving, and giving and receiving in fulfillment of the law of mind. It applies equally to things and ideas; to the adjustment of ideas and to the changes in the outer realm of things.

God freely gives us his life, love, strength, power, substance. We appropriate these Ideas and are transformed into the likeness of the Father; and we transmute this mind stuff into a supply of our needs in the outer realm of things.

—J. B. Estee.

What is regeneration?

Through ages of practice in centering the thought and attention in and on the realm of form or effect, man has established a consciousness in that realm. His primary consciousness is in the world of things—the region of effect. He is in the "far country" and away from the Father's House, i. e., his real home and Source in Divine Mind. Wandering in these regions of appearance, there comes a time when he catches sounds of the "inner voice"; he visions glimpses of the "inner light." He begins to listen to the voice, and waits and watches for the light. They are the "Father drawing him" back to the Source of Light, his home in the realm of Spirit. From this time on he walks on the narrow way between the outer realm of form and the inner region of formless Mind. His conscious attention is alternately centered both without and within. As he gradually develops a consciousness of this great, marvelous zone of unexplored interior Ideas, he more and more is drawn to live consciously from within. In faith he opens his Spirit, soul and body to the entrance of the Idea of perfect man in Supreme Mind, and simply in obedience to its guiding voice and gracious presence, lets it mold and fashion him according to the revealed pattern—the Christ. He waits upon the

Lord and lets his body and all its organs, his mind and all its faculties be transformed by the renewing of his mind through touching the mighty forces of Divine Mind poured into him. Thus he puts off the old—the material, and is clothed upon with the new—the Christ. He lets go mortality and lays hold on and appropriates immortality. So is he born again of Spirit or regenerated in Christ.—*J. B. Estee.*

Regeneration is being born again, not of the will of the flesh, nor the will of man, but of the Spirit. It is being transformed by the renewal of mind from all ideas and beliefs in sickness, poverty, disease and death, to a consciousness of Christ in us the hope of glory and life everlasting. We are first renewed in the mind, then the entire body is transformed, changed, regenerated, by the Word of God, the Christ in us, who liveth and abideth forever.—*Mrs. Sylvester Topp, 217 Robert Ave., St. Louis, Mo.*

Regeneration, "the new birth," or "born from above," means salvation in God through Christ. Paul calls it "putting on the new man." It is rising from the bondage of sin to the freedom of Spirit.—*J. S. C.*

Regeneration is being born again into a new consciousness—the Christ Consciousness; born into the realization of Oneness with God.—*Mrs. R. T. Howard.*

QUESTIONS—STUDENTS PLEASE ANSWER

What is the difference between "thought vibrations" and spiritual realization?—*A. McP.*

What is the soul?—*C. S.*

It is sometimes assumed that an allegory cannot be true history, and because of this assumption, many have remained bound in the letter of the Scriptures, preferring to give up the spirit rather than the letter. But an incident may be true historically, and yet be an allegory containing a beautiful truth.

STUDENTS WHO DESIRE TO CORRESPOND WITH ONE ANOTHER

Everyone who is awakening to spiritual consciousness desires the companionship of others in the Truth. But it is well to remember the promise of Jesus, "Lo, I am with you alway," because there will be no real satisfaction of heart hunger except in the consciousness of his Presence within the soul. The outer, of itself, including persons, places and things, is disappointing.

Those who do live in conscious union with the Lord will find friends in him. The Divine Law will draw and knit together those who are in the Truth.

Letters have often been received at this Center asking for names and addresses of others who were interested. But we have never felt free to give out addresses promiscuously, because some people might object.

Now that many are studying together in the Correspondence School, we think that helpful acquaintances might be formed, and we will print the addresses of students who wish to correspond with other students about the work.

One whose address was published in this department writes as follows:

"I am glad my last letter was published if it suggests to others the mutual advantage of seeing each others names in full. It helps to unite us.

"Several have written to me, and I think I am going to find friends near at hand whose acquaintance will be helpful. Some have even written to me for help, and an old friend who had moved away some years ago, wrote me that a friend had just subscribed to UNITY for her, and she was glad to find someone else she knew who was interested. So I hope it will become the custom to see names and addresses."—*Miss Alice E. Harrison, 326 Dempster St., Evanston, Ill.*

"I should much enjoy corresponding with other members of the Unity Correspondence School."—*Mrs. Agnes L. Dratt, 264 Humboldt St., Ithaca, N. Y.*

SPIRITUAL UNDERSTANDING

Report of a Meeting held in Unity Auditorium, Kansas City, Mo., Sunday, April 27, 1913

[As an illustration of the way in which the Sunday Lessons are carried on in Kansas City, we give below a stenographic report of the meeting held in the Unity Auditorium, April 27, 1913. There were about two hundred people present.]

Speaker—As was announced last Sunday, we diverge a little this morning from our usual custom. Instead of my interpreting the lesson for you, you shall interpret it and tell me and all those present, what you got out of it.

We hold that the Universal Spirit, which is innate in everyone of us, should be developed. The purpose of this Society is to bring forth the very best that is in man, and we know that Spiritual Understanding is the "light" that shows the way to everyone who comes into the world of reality.

We have always thought that our spiritual nature was something that we could not lay hold of in our natural estate—that Spirit was a *post mortem* inheritance. The teaching of Jesus is that "Whatsoever you shall bind in the earth, shall be bound in the heavens; and whatsoever you shall loose in the earth, shall be loosed in the heavens." This means the earthly consciousness. The fact is, that right here in this so-called earthly state, we decide spiritual matters. The *I Am* is in action in the body consciousness, and there is where we must decide all issues, whether in Spirit, mind or body.

We take for granted that you understand that this is a school. We are not here as a congregation, listening to a minister, and we want you every one to feel perfectly at home. Take the attitude, "I know just as much as the most spiritual man or woman in the universe." And so you do. What you want is a larger expression, and that this exercise will develop for you.

Now, we will take up the lesson given in UNITY,

and I presume that everyone of you are prepared with written answers to the questions. Get your questions ready, please, and when they are asked, give your answer. The first question is:

"How does man discern the character of God?"

Who has an answer to that?

Answer—When he comes into spiritual Light and Truth.

Ans.—By reaching out into the Universal Mind, and identifying ourselves with Spirit. By realizing that we are taking the seed of Truth into ourselves.

Ans.—Allowing the still small voice to direct us.

Ans.—Man, being created in the image and likeness of God, will know God through coming into an understanding of himself.

Ans.—Man understands God by understanding himself. And as he understands the Divine Trinity, he understands his own part of the Trinity.

Speaker—That last answer is especially true. By understanding himself in his true estate, man has the key to God Mind. Another answer, please.

Ans.—We contemplate the whole universe in the study of man of himself.

Ans.—There is a spirit in me—"The inspiration of the Almighty giveth them understanding."

Speaker—That is good authority. Elihu discerned long ago, according to the measure of time, that there is a spirit in man, and the inspiration of the Almighty giveth him understanding. This testimony of the innate spiritual character of man, which has always been known to wisely developed men and women, is universal. But this Spirit within us must be brought into expression, and these lessons are for this purpose.

Ans.—By manifesting in all our ways and means the image and likeness of God.

Speaker—That brings out another point. To quicken the understanding, there are two processes: one, through convincing the reason (Thomas); the other, through direct

impact of Divine Mind with man's consciousness. This lesson is a combination of both. But special emphasis is put upon the quickening of the spiritual understanding in man. Most people have thought that it was necessary to bring this into expression through external argument and illustration, but there is a way of quickening the understanding by power of *I Am*, as illustrated when the Father in Peter showed him the Son of God in Jesus. Can any of you quote the Scripture illustrating this?

Ans.—When he was talking to Peter, and he (Jesus) asked him, "Whom do men say that I, the Son of Man, am?" Peter answered, "Thou art the Christ, the Son of the Living God." Jesus answered, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Speaker—Here is a forcible example of the revealing within the man, of the Spirit. There was a recognition on the part of Peter, who represents faith, of the spirit in the man, instead of the personality. And that is the point we want to bring out in this lesson, that there is a Spirit in you, and by appealing to it you can always solve correctly the most abstract, the most deep question. It does not make any difference what the proposition is that is presented to you, if you will trust the Spirit, and go to the Spirit direct, you will get the light. Now, we will take the next question, No. 2.

Voice in Audience—Could I ask a question right here? This morning in the Sunday School class someone said if it hadn't been for sin, man couldn't have understood God. What I want to know from this question is this: Was it necessary for man to have sinned?

Speaker—That is a point that will be brought up in later lessons. If we go off into a discussion of sin we shall be diverted from the subject of Understanding, and so I think we had better not enter into that.

Now, the second question:

"Where is the light of Divine Understanding found?"

Ans.—Within—within one's soul.

Ans.—In our consciousness.

Ans.—In the spiritual consciousness of man.

Ans.—We were born of the Spirit, of course; we are the light of the Spirit, when we get it.

Speaker—Yes, that is true. But there again come questions that so many ask: "Why am I so materially minded?" and "I live in such material surroundings, that I really can't develop spiritually. I haven't spiritual understanding and it doesn't seem that I can get it." What are you going to do with cases of this character?

Ans.—Declare for the spiritual life in you.

Ans.—Declare for the spiritual light; that you have spiritual light, and it comes.

Speaker—That is true. Now, what statement did Jesus give to develop this inner light?

Ans.—"Seek and ye shall find." "I am the light of the world."

Speaker—That is it: "I am the light of the world." And then what statement did he make giving this universal light to all men?

Ans.—"Ye are the light of the world."

Speaker—"Ye are the light of the world." There you have a statement direct from the mouth of Jesus, that this spiritual understanding is within you. If you want that spiritual understanding declare with Jesus, "I am the light of the world." "God has given me the same light that he gave to Moses or to Elias or any of the prophets. I am God's light, and that light is within me." Let your light shine by seeing and declaring it for everyone. We are also told, "This is the light that lighteth every man that cometh into the world." But, you say that means that I had this light when I was born. You had it potentially, but do not realize it until you get the "new birth." "Ye must be born again," said Jesus. Jesus did not recognize that man was really born until he came into spiritual understanding. It is necessary, then, in order to come into the world of reality that we have this spiritual light.

Speaker—Now, we will take the third question:

"What should man's attitude be in studying the Scripture?"

Ans.—These are they that testify of me.

Speaker—The meaning of that question is, With what idea should one read the Scripture; what state of mind should one be in the study of the Bible?

Ans.—A receptive state, I should say.

Ans.—A spiritual state of mind. The real state of the mind is the spiritual; the strong, earnest desire to see the Truth.

Speaker—That is good. A strong, earnest desire to see the Truth. But there is one point yet that has not been touched upon.

Ans.—Declare all things according to Divine Wisdom and understanding.

Ans.—The inspiration of the Almighty giveth understanding. Study in the Spirit, not in the letter.

Speaker—That is the point we are after—study in the Spirit and not in the letter. In other words, you must assume that all spiritual writings were written for spiritual impartation, spiritual instruction. Then, this Bible must be a lesson to the spiritual mind. What effect does this have on what is called the history of the Scriptures?

Ans.—"These things are an allegory."

Speaker—Does it do away entirely with the historical part?

Ans.—Not at all.

Speaker—No, we admit that the history may be true just as reported here; but it was written because it had back of it a spiritual import. It is this Spirit of the Scriptures that makes them great. Why has this so-called history of a race of unimportant people, from the wordly standpoint, been studied more than the history of the Romans, Greeks or Egyptians? There has been race after race on this planet whose very name we do not know. They have been lost to history. And yet this Hebrew nation's history has been retained all down the ages. So there must be something more than the mere historical recitation in this book. These

writers must have discerned great truths that are common to all men, and these so-called historical writings are really allegories of what takes place in the history of all nations and all men; and especially the individual soul. So we are admonished to read them not in the letter, but in the Spirit. Now, the fourth question:

Give the metaphysical meaning of "light" and "earth," as used in Genesis.

Ans.—Spiritual understanding.

*Speaker—*Spiritual understanding; spiritual knowing. I think everybody who strives to read the Scriptures spiritually discerns that. The fact is, in our literature and daily conversation we associate light with perception or understanding. You say, when a certain proposition is presented to you, "Yes, I see that." It is the seeing, the light, the discerning of the mind that lies back of all understanding. And the "earth," what does it represent?

Ans.—Personal consciousness.

Ans.—It refers to the body.

*Speaker—*The "earth" is manifestation, of which the body is one phase. Some one else?

Ans.—Everything in law.

*Speaker—*In law? You mean by that—

Ans.—All that appears to sense.

*Speaker—*Yes, I think everything that would come under the head of so-called material law, would be the old "earth." Now, with this understanding, when you read the Scripture, and the word "earth," or "world" comes in the reading, how would you interpret the meaning?

Ans.—Material understanding.

*Speaker—*Material understanding if you perceive materially. It would not necessarily apply to the planet, to the world, as we look at it with our eyes, but it applies to all those things that have to do with our material understanding—not only our own body, because here is the starting point of all earthly concepts—but it applies to all material forces or concepts of materiality. As we get along in our lessons, we find that man, through his limitation of thought, makes

what is called material law; but that back of all material law there is a deeper law, and when you get that spiritual understanding your material law disappears. Just as our scientists are discovering that back of the molecule is the atom, and back of the atom is an infinitely smaller division of matter called the ion; and they go farther and farther until the so-called material world disappears entirely. Matter becomes a mathematical postulate, or, as the latest physical theory puts it, "matter is merely a hole in substance." A new concept of "earth" will bring into manifestation the *new earth*; in fact the "new heaven and new earth" are coming daily into manifestation with our discernment of the real spiritual universe.

Speaker—Now, question five:

"Explain the difference between intellectual understanding and spiritual understanding?"

Speaker—Here is the hardest nut you will have to crack. It is a question that we are all asking. "What is the difference between spiritual understanding and intellectual understanding?"

Ans.—The difference is in the source and in the character. The intellectual understanding is knowledge gained from without, from books, teachers, and experiences in the outer world. It stores up facts, which are subject to changes. It satisfies the personal consciousness, but it is limited to the objective. It follows the letter and not the Spirit, and has no quickening power. Spiritual understanding is the knowledge, wisdom and illumination that comes from the Truth dwelling in men.

Speaker—That is a good answer. It was written down, and I would recommend that everybody here write out their answers. You have no idea what a quickening there will be in you when you sit down and try to write out an answer to a proposition like this. Someone else, please.

Ans.—Intellectual, or so-called logical reason, is based upon the opinions of others. Spiritual understanding is a revelation from within, which appeals to the Truth, irrespective of outward appearances.

Ans.—Intellectual understanding, our experience I would say, would reason from the point of appearances, from what the natural eye would see. But spiritual understanding would reason from the point of Truth, from that which they do not see, but which they realize in the spiritual understanding; going back of things, just as you remarked a few minutes ago, tracing them back until they disappear, and finding the reality; while the intellect will reason from the standpoint of faith, and from what it sees, and goes no further.

Ans.—Intellectual understanding is very often a reflected understanding. We take the inspiration of someone else, second-hand, and we could just as well have it ourselves in the spiritual understanding.

Ans.—It is like the wise virgins. Everything they were doing was perfectly right, but the foolish virgins didn't understand, and they thought they had plenty of oil for their lamps, and when the time came, they found they were left out; and that is about the way things go.

Speaker—That parable of the virgins is a good illustration of those who depend upon the intellect for understanding. When the bridegroom came, they were in a great state of perturbation, because they didn't have the light. Some of them found that they had no oil and tried to borrow. That is exactly the way with the world today; men are trying to borrow "light," and they fail. We are here studying these lessons that we may *know* that we have the "oil" within us that will supply light at any time.

Speaker—What is the coming of the bridegroom, and what has it to do with this lesson?

Ans.—Spiritual awakening.

Speaker—Spiritual awakening. That is it. What does the marriage represent spiritually?

Ans.—The union of wisdom and love in the individual consciousness.

Speaker—That is it. Then we must, every one of us, be married. There is a great deal of agitation in the world today about this question of getting married, and it is nearly

all based upon intellectual understanding. The fact is that the first true marriage must be between Love and Wisdom in the inner and mind and body in the outer. Until man has that union, he is not fit to be married. If you have not made this spiritual union you are not in condition to take a wife, because the chances are you will get divorced. You do not know how to live. No man or woman knows how to live with anybody, let alone that intimate relation of husband and wife, until they get spiritual understanding; and when they have this union within themselves, when the bride and bridegroom, or the Wisdom and the Love, are joined in consciousness, then you know and understand; then you can overlook all the little differences and adjustments that arise between husband and wife.

Speaker—In conclusion I would say that I feel that this lesson has been of very much more profit to you than a sermon, or an interpretation of the lesson by any one individual. I feel that you all have been quickened in your consciousness, and you have got a little more confidence in your ability to express yourself.

The lesson for next Sunday is "God's Gifts to Man," and I would like to have everybody here study it and write out your answers to the questions. You will find the lesson in the April UNITY. If you are not a subscriber, you can get a copy at the entrance. If you wish to leave a free-will offering for it, you can do so. Our Board has not made any arrangements to supply the congregation with copies of UNITY, but we will just leave it with you—if you don't care to make an offering, take a copy with you anyway. If you know of a neighbor who is seeking Truth, take an extra copy and give to him, and ask him to study the lesson, and then come with you next Sunday. We want you every one to take a vital interest in these lessons. I believe that out of this study, at the end of the school year, we will find ourselves much farther along in spiritual understanding than we would have been in the former way of conducting the meetings.

EXTRACTS FROM TEMPLE TALKS
CHARLES FILLMORE

Christ Jesus represents a state of mind. Christ is the ideal man in Principle and Jesus is the identity redeemed and saved, conforming in all its ways to that Principle. Jesus, the man of Nazareth, demonstrated that this attainment was possible to man, and he is the type-man, in consequence. Yet we are exhorted to "let the same mind be in you that was in Christ Jesus," which implies that all may demonstrate as he did. To make this attainment requires careful training of the thoughts. The mind that was in Christ Jesus was the mind of God, so we know that we must be perfect even as the Father in heaven is perfect. This seems an almost superhuman attainment, and so it is. The human is to be put away and the Divine established in its place. The human is transient and fallible, the Divine is permanent and infallible.

When we let the mind of God into our consciousness we must view all things according to that mind. We know perfection has nothing in common with imperfection. God's Mind may be compared to an electric light flooding a room. Some objects in that room cast shadows, but the light is not concerned about nor conscious of the shadows—its whole being is to shine. So the Supreme Mind does not take into account the shortcomings or sins of the human family to the point of condemnation. If man ignores the light of the One Mind and turns his back upon it, he casts the shadow of self, but it is visible to himself only. When he turns about, the light begins to shine through him and the shadow of self disappears. If the Christ Mind does not condemn, the man mind must be careful to follow its light and see right through mortal error into Spirit. "Judge not lest ye be judged." Stop that fault-finding if you want the Light to shine. Stop condemning yourself if you wish to grow

confident and fearless in spirit. One who has invoked the Christ Spirit, and is in process of body redemption, should daily train the thoughts to ignore the mortal law of sin and death. Whenever the mortal rises up and tries to make you believe that these conditions are real, say with all your might, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

This invocation, or affirmation, of Christ Jesus brings into consciousness a mental energy that is stronger than mortal thought, and through it a higher law of body building is put into operation. Ideas are the moving energies within everything, and the character of the idea determines the character of the structure. For instance, Napoleon believed that he was invincible and that he could overcome all the enemies of France. He infected the minds of his soldiers with the idea of the invincible, and they became the wonder and terror of Europe. In a similar way Jesus of Nazareth infected his followers with his power to overcome sin, sickness and death in the human body, and his demonstrations carried such conviction that they could not doubt his promises and works. These ideas have accumulated in thought waves for generation after generation of faithful believers until now they are a mighty ocean of spiritual and mental power.

Skeptics are incredulous, yet it is now almost universally admitted that one mind can influence another. Mental Scientists also rail against those who work in the name of Jesus Christ. A little reflection, it would seem, should show them that a great principle is involved in the school of thought and work which Jesus inaugurated. It is founded deep in the essence of Being, and will be the standard when the many ephemeral fads of ambitious leaders are entirely forgotten.

"They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Are you minding the flesh or the Spirit? When the flesh says, "I am weak and tired, I am sick or discouraged, I am under condemnation and unlucky," etc., do you mind it, or do you mind the Spirit, and invoke the

power of Christ Jesus? One brings death; the other life and peace. The cry goes up from millions daily, "What shall I do to be saved from these pains of body and mind?" The answer is: Believe on the Lord Jesus Christ, and seek out the law of right thought and right living which he taught and demonstrated. The promise all through the New Testament, is that he "shall also quicken your mortal bodies by his Spirit that dwelleth in you." If your minister is not teaching you this law of God through Christ to save you from sin and its consequences in sickness and physical death, he is not a safe guide, and he is not applying the law as the Master intended.

* * * *

An idol is a material form representing an idea. It is not idolatry to make idols, and worship *with* them, if the heart understands their significance. But if the understanding is without love, mere intellectual perception, then that man "knoweth not yet as he ought to know."

Those who have the love of God quickened in their hearts are not disturbed by idols. It does not make any difference to them how many representatives there are of God, because their inmost being, the very heart of their existence, is centered in the consciousness of the One.

The fact is that every form and shape in existence is representative. Forms have no permanence—they are mere images reflected by the mind upon the screen of visibility. They come and go as the mind shifts the ideas that slide back and forth before its prism. Those who are not familiar with the mechanism of this wonderful thing called the mind, fall into the belief that the images are real, and they become idol worshipers. Those who believe that the realm of forms is the real, seek to make friends with it—they bow down before it and pay it homage. They pour out the substance of their thought upon it, and thus perpetuate its *shape*. This makes a material universe, and this is the sacrifice of substance which the heathen mind makes to idols. The teaching of the apostle is that the Christian, the one in understanding of Truth, should not partake of this

food which has been offered to these material idols. That is, there should be no appropriation of sustenance from the material side of existence by one who understands the true source of all substance. Not that we are afraid of the substance that has been materialized, because in the power of the Christ *I Am* we discern the true substance everywhere, and can appropriate it fearlessly; but we are to establish a standard of appropriation on a spiritual foundation. Although you may know that the substance underlying the materialized forms about you is of the one and only substance, you are not to draw any of your mental food from that source, because by so doing you open the door for some weak thought to take sides with materiality.

That which is called the Christ by Paul is the higher principle of man's being, which in the process of regeneration descends into the earthly consciousness and apparently dies. It is merely submerged for a purpose, and that purpose is to make a union with the lower principle and lift it up. The *I Am* of each individual is the Will in the highest aspect, and it is the center around which all these forces revolve. The Will may be said to be the man, because it is the directive power that decides the character formation which makes what we call individuality. If the Will moves without considering the result, it is liable to bring wrong relations into its associated thoughts. If it is careful to act with discretion, and a due regard for the effect upon its associated thoughts, it will bring into expression a state of consciousness that the Christ Principle can rapidly lift up.

In your consciousness of strength do not do anything that another not so strong may take as an example and fail at. We should certainly all set a good example, and have care that our acts shall not be a stumbling-block to those who are seeking the way to right living. But man is by nature free, and should not be a slave to custom, even though in his freedom he may seem to set a bad example. The Jews thought Jesus a sinner because he healed the sick on the Sabbath day. They made an idol of the day—he said the day was for the convenience of man, and he went into the

field and plucked the grain regardless of the bad example of his acts. Socrates was condemned for corrupting the youth of Athens by his doctrine of freedom. He was led by the Spirit, as was Jesus, and he was setting men free from their self-imposed burdens. The true disciple does not pay so much attention to the influence his acts will have upon others as he does the leading of the Spirit. When we are always thinking and looking to the effect of our lives on those we associate with we soon merge our individuality into theirs and lose our identity with God.

* * * *

Judgment is a faculty of the mind which can be exercised in two ways—from sense perception or spiritual understanding. If its action be based upon sense perception its conclusions are fallible and condemnatory; if upon spiritual understanding, they are safe.

Judgment is another name for discrimination, whose healthy action is absolutely necessary to that freedom of choice which all have. It is the wrong use of this faculty which leads to all the criticism and condemnation so prevalent in thought. "Judge not lest ye be judged" is the statement of a principle. You get back exactly the kind of thought you send out. This is a law that you can prove for yourself. If you are constantly seeing the shortcomings of those about you, those shortcomings will appear in yourself. What you see large in others you will find large in your own thought. Some people see evil very large in the world, yet think they are above its smut. They may succeed in suppressing the image which they are building up and vivifying with life and substance in the realm of thought, but sometime, somewhere those thought forms will find expression in the outer realm of their minds—the body and its desires. "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again."

Yet we are to discriminate. "Cast not your pearls before swine." Do not condemn in your discrimination. Here is the secret of the exercise of judgment based upon

spiritual understanding. If you have caught sight of Truth and others remain in ignorance, you are not to censure or find fault with them.

If you are in doubt as to the right course to pursue, "ask and it shall be given you." This is not an outward asking of men, or books, but from the Spirit within.

Do not doubt the ability of the Good Father to answer your questions. If you ask your earthly father for bread would he give you a stone? So if you ask the All-Wise Father for light and guidance will he ignore your plea? Surely not. But he will give more freely of his good gifts than any earthly father could possibly give, because he is the possessor of all.

* * * *

The Feast of the Tabernacles is a festival of ingathering, like our Thanksgiving. It was also a commemoration of the deliverance of the children of Israel from the forty years in the wilderness, where they lived in booths, and their entrance into the Promised Land (Lev. 23:33-44). During the celebration of this feast in Jerusalem booths were erected everywhere, in court and on housetop, in street and in square. These arbors or booths were made of branches of trees. Nobody was living at home; everybody in these booths. All distinction of rank, all separation between rich and poor, were for awhile forgotten, as each one dwelt in as good a dwelling as his neighbor.

All the feasts and festivities of the Jews had their foundation in science, although the people may not have understood their significance. The soul and body are constantly acting and reacting upon each other on planes of consciousness invisible to mortal man. What seems outwardly a case of sickness is often some soul reaction that shows forth thus on the surface. We are through our thoughts and acts constantly setting free dynamic energies that accumulate in the consciousness, and must at regular intervals find outlet, either upward to soul growth, or downward to physical dissipation. The man or woman who has no concept of Spirit or spiritual life in themselves, dis-

sipate their surplus life in sense sensation. This ends in dissolution of the body, and starvation of the soul. This is the result of that "fallen," or separated state of mind described in the allegory of Adam and Eve and the serpent.

When the soul, or inner thought realm, is united again with the Spirit, this sense of separation is done away with, and man begins his upward way to the Paradise of God. These Jewish feasts represent the harvest and gathering in by the Spirit of the surplus energies of the soul and body. In the Feast of the Tabernacles is typified the "passing over" from one plane of consciousness to another of the nervous energy, and the inflow of substance from objective to subjective centers. When this inflow is complete it is called the last day of the feast. Then another step is necessary to complete the upward trend of man's being, and that is union with Spirit. This union is brought about through faith, or belief, in Spirit and the higher life. When the soul thirsts after Truth it can only be satisfied by drinking in this higher life. On the last day of this Jewish feast, early in the morning, the people, headed by a priest who bore a golden pitcher, went to the fountain of Siloam to draw water.

It is this spiritual *I Am* in us that says to the full soul, "Come unto me and drink." Then when we have connected the soul and Spirit, we realize a great outflow of love to all men. Instead of "out of his belly," a modern authority says, read, "out of his heart shall flow rivers of living water."

The glorification, or spiritual uplift, which follows this is the union of the whole man, spiritual *I Am* included, with the great Universal Mind. This does not take place until the *I Am*, or spirituality, has made its unity with soul and body. "Jesus was not yet glorified."

During this experience we find ourselves mentally in a contentious state. The various teachings about the difference between Spirit and matter, and the impossibility of Spirit coming from matter, will present themselves. This is the symbology of the arguments between the people as to

the origin of Jesus (*I Am*). Does the *I Am* come from Galilee (Soul Energy), or from the seed of David (Unlimited Spirit)? The fact is, that it is a common factor pervading all. In the last analysis of Being all is God. Everything at its foundation bespeaks the Eternal Word of God, the Divine Man showing forth his divinity.

* * * *

The Passover is an annual festival of the Jews in commemoration of their escape from the Egyptians. It was used by Jesus to represent the freeing of the spiritual man from the dominion of sense. It is part of the regenerative process going on in the body under the inspiration of the Christ Mind.

In Luke it is stated that the man at whose house the passover was to be held, would be found carrying a pitcher of water on his head. This means that the locality where the work is to be done, is in the fluidic elements of the organism. The head is the central station to which all the body fluids tend, because there is located the positive pole of the mind, which is the directive power. The "upper room" prepared for the feast is the very top brain, through which the super-consciousness functions.

The betrayal of Jesus means, to individual consciousness, the appropriation and use in sense ways of the life and substance which the Higher Self imparts to us in our periods of exaltation. When we deny the bondage of sense and affirm our spiritual freedom, we set free in the organism an energy or vibratory force that descends through the nerve fluids to every part. This is the eating of the passover with our disciples. But these disciples or faculties are not all in understanding of the Divine Law, and they do not use this spiritual force in right ways. This is shown by their desire to have first place at the table, implying mortal ambition. Jesus demonstrated humility, and a willingness to serve, which is always a sign of the true disciple, by washing their feet.

Judas represents the personal self of the body, whose center of consciousness is in the sex function. This con-

sciousness is directly connected with appetite and feeling. This is indicated by "He that dipped his hand with me in the dish, the same shall betray me." In body consciousness that which we eat is finally appropriated by this function and deposited in the seminal glands as a reserve supply for the whole nervous system. In this respect its office is good, and when its work is well done, physical harmony ensues.

But Judas develops selfishness and sense desire. He steals the substance which should go to the upbuilding of the organism, and wastes it in sexual and other sense sensations. In this way he is a "thief," and "possessed of a devil," etc. When the new life from the spiritual fountain is poured into the body, Judas absorbs so much of it that its identity and power is lost in the consciousness, which is typified by the "betrayal" of the Christ. In the end Judas destroys himself, because he is ignorant of the constructive law.

Yet there is a certain feeding of all the faculties through descent of this superior life and substance, which is typified by the eating and drinking of the body and blood of the Master. When we know the ways of Judas we are on our guard and declare the law unto him, and thus pave the way for his final redemption.

When the trials of life are thickest, and evil almost overwhelms us, and the goodness of God is lost to sense, we sometimes cry in our feelings, "My God! my God! why hast thou forsaken me!" But if we will turn and calmly say in faith and love, "Into thy hands I commend my all," God will raise us into abundant life, new strength, a clearer sight and a higher glory. We are tried as by fire to cleanse out the dross and bring forth the gold.—J. L. C.

For we gladly eat our daily bread,
We bless the hand that feeds us,
And when we walk along life's way in cheerfulness,
Our very heart beats praise to the Lord that leads us.

—Henry Van Dyke.

SUNDAY LESSONS

It has been demonstrated by all systems of instruction that, in order to make a lesson of permanent value to the student, he must not only *think* about it, but he must also *express* his thought in audible or written words. Adopting such a system of instruction transforms all religious meetings into schools of recitation, and demonstration of principle. This is our aim in printing these Lessons, with their accompanying questions. Every member of every congregation where the Lesson is used, should study them in advance and write out his answers before going to the meeting. A leader should be appointed, who is a trained metaphysician and capable of explaining questions that have not been clearly answered by students.

The Unity Correspondence School is prepared to give courses of lessons to prospective teachers, that will fit them for the work. All those who have already graduated from this School are invited to write to us for instructions as to the best manner of starting and conducting meetings. The system here proposed has been tested among the people at this Center and found to be very satisfactory. Remember, "It is not I, but the Father within me, he doeth the works."

SUNDAY, JUNE 22

SPIRITUAL IDENTITY

Scripture Text—John 14:1-14

1. Let not your heart be troubled: believe in God, believe also in me.
2. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.
3. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also.
4. And whither I go, ye know the way.
5. Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?
6. Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.
7. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him.
8. Philip saith unto him, Lord, show us the Father, and it sufficeth us.
9. Jesus saith unto him, Have I been so long time with you, and

dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Show us the Father?

10. Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in my name, that will I do.

SILENT PRAYER: "*I in them, and thou in me, that they may be perfected into one.*"

This is a great *I Am* God Identification sermon. It is to bridge over in the consciousness that gulf of separation from God which man has formed.

The first statement is a denial of fear, "Let not your heart be troubled." The gulf between what man is in God and what he appears to be in sense is so great that an ignorant fear sweeps over the mind when the claim of unity is made. We are told that it is "sacrilegious" for man to make such statements—that they are not true, etc. But Jesus says, "Ye believe in God, believe also in me." Believe that all that is true of God is true of man—the real *me* in us everyone.

The "many mansions" are degrees of realization of the Truth of Being, and the "place" prepared by Jesus is a definite state of realization of Truth into which all may come who take up the same denials and affirmations that he did. Those familiar with the power of man to establish in consciousness certain mental states easily perceive how it might be possible for one with the spiritual power of Jesus to fix right in our midst a place of harmony and peace (or heaven) into which all may enter who follow him in mental discipline. "I go to prepare a place for you . . . that where I am, there ye may be also." This place can be entered right here and now by those living in these bodies.

All that is necessary is a certain degree of realization of Truth.

Jesus talked direct from the *I Am* standpoint of now knowing and being. "And whither I go ye know, and the way ye know." But Thomas, who stands for the reason functioning in the realm of sense, cries out, "Lord, we know not whither thou goest; and how can we know the way?" Thus reason is always asking, "Where is the way—oh, show me the way," and expecting to find a path, with signboards pointing the direction. This is sense asking that the unlimited states of Spirit be reduced to its puny limitations. Jesus answers, "I am the way, the truth and the life: no man cometh unto the Father but by me." It is the *I Am* in man, the center of attention, the identity, the simple I, which is the open door into the kingdom of God. Whoever has thought much about the mighty power of his own I, who has centered his attention upon the majestic "me" within his own being, has found the way to the Father. "From henceforth ye know him, and have seen him."

But Philip (the power of the Word) says, "Show us the Father." This faculty must be raised to the realization of the omnipresence of the Spirit by an acknowledgment that the word of the *I Am* spoken through it is not of the mortal but of God. "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

Here is the most wonderful treatment for Divine realization ever given to the world: "Believe me that I am in the Father, and the Father in me." The *I Am* is in the Father and the Father is in it. Meditate upon this for but ten minutes each day for thirty days and it will bring you into a new realization of Truth.

Here comes that great promise, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." In order to do the great works which he did, Jesus must have known that the Spirit of God was in him and that he was in essence, at the center of his being, one with God. Hence it follows that those who

do the "greater works" must have like realization, and must sustain the same relation to the Father that Jesus does. "Let the same mind be in you that was in Christ Jesus," said Paul. What does that mind in us say? "I am the Son of God." "All power is given unto me in heaven and in earth." "Before Abraham was I am." "If ye shall ask anything in my name [the *I Am*], I will do it."

QUESTIONS

1. What kind of affirmations should one make to get a realization of oneness with Divine Mind?
 2. Where are the "many mansions," and the "place," referred to by Jesus?
 3. What faculty of the mind requires a broader understanding of spiritual identity?
 4. Where is the Power of the Word, and by what disciple is it represented?
 5. What is necessary in order to do the works of Jesus?
-

SUNDAY, JUNE 29 SPIRITUAL SUBSTANCE

Scripture Text—John 6:22-40

22. On the morrow the multitude that stood on the other side of the sea saw that there was no other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone.
23. (Howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks):
24. When the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the boats and came to Capernaum, seeking Jesus.
25. And when they found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled.
27. Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed.
28. They said therefore unto him, What must we do, that we may work the works of God?
29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? what workest thou?

31. Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat.

32. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven.

33. For the bread of God is that which cometh down out of heaven, and giveth life unto the world.

34. They said therefore unto him, Lord, evermore give us this bread.

35. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

36. But I said unto you, that ye have seen me, and yet believe not.

37. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out.

38. For I am come down from heaven, not to do mine own will, but the will of him that sent me.

39. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day.

40. For this is the will of my Father, that every one that beholdeth the Son and believeth on him, should have eternal life; and I will raise him up at the last day.

SILENT PRAYER: *The substance of my being is Spirit. Spirit-substance penetrates and permeates my soul and body and there is no lack anywhere.*

There is a substance in the Universal Mind-Principle, which Jesus called the "Father," which is also the mother or seed of all visible substance. It is the only real substance, because it is unchangeable, while the visible substance is in constant transition.

The origin or source of all substance is the *idea of substance*. It is purely spiritual, and can be apprehended only by the mind. It is never visible to the eye, nor can it be sensed by man through any of the bodily faculties.

When the mind has centered its attention upon this *idea of substance* long enough, and strong enough, it generates the consciousness of substance, and through the powers of the various faculties of the mind in right relation, it can

form visible substance. Jesus in this way brought into visibility the loaves and fishes to feed the five thousand.

But this faculty of dealing with *ideas* is open to all men and women. It is not given to a privileged one and withheld from another.

Jesus knew this, and he also knew that every man must center his attention upon this spiritual substance and bring forth its fruits, just as he did. But those whose attention has long been centered in things visible are slow to appreciate this fact.

The multitude had been fed by Jesus in an easy way, and they followed him over the sea in boats, evidently that they might get more food; at least that is the motive Jesus attributed to them.

Then he tells them plainly that they must not labor for the food that perishes, but for the food that "abideth unto eternal life."

When they asked how they should do these "works of God," or so-called miracles, he said, "Believe on him whom he hath sent." One translation says, "Believe in him." Man is to believe in the spiritual presence of the living God, even as one "sent"—that is, entered into the consciousness.

The manna given by Moses to the children of Israel in the wilderness is compared to this bread of Christ given direct to the individual. It was in the Moses dispensation given by one who learned the law, but did not impart it to others. When that one withdrew, they died. But now comes one who not only feeds them, but shows them how they can take advantage of the law for themselves and never hunger or thirst.

None shall be cast out that believe in the Spiritual Source of life. Whoever comes to this Christ realm in the heavens all about us, will be moved by its will, which is the will of the Father. There will be no loss, no failure in this realm, and whoever enters into this Mind of Spirit will have poured out to him its life essence, and be wholly raised up from material conditions at the "last day," or last degree of understanding.

QUESTIONS

1. Upon what idea is all substance based?
 2. What follows the faithful adherence to the spiritual idea of substance?
 3. What must man labor for in order to get eternal substance?
 4. What is the result when man tries to attain a consciousness of this substance through another?
 5. What assurance have we that this is the real and only way to abiding supply?
-

SUNDAY, JULY 6
ABIDING IN CHRIST

Scripture Text—John 15:1-12

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit he cleanseth it, that it may bear more fruit.
3. Already ye are clean because of the word which I have spoken unto you.
4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.
6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.
7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.
8. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.
9. Even as the Father hath loved me, I also have loved you: abide ye in my love.
10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
11. These things have I spoken unto you, that my joy may be in you, and that your joy may be full.
12. This is my commandment, that ye love one another, even as I have loved you.

SILENT PRAYER: *I have faith in the abiding Christ Principle always shining at the center of my being.*

Metaphysically stated, the Father is the Christ Mind; Jesus is individual identification of that Mind, here called the True Vine. "Every branch in me" are the faculties of consciousness, and the "fruit" is the thought.

The law is that an unused faculty becomes atrophied, withers away. This is true of everything in existence. Inertia and nonuse soon bring stagnation, corruption, death and disintegration. We have accepted this so universally as a fact of Nature that it has not been considered in its positive degree, as it is here put. All the teaching of the Scripture is that a failure to use a talent or faculty meets with a reprimand from the Father-Mind. The over-careful servant who buried his talent, had it taken away from him and given to the one who had made most increase. This also has been observed in its negative aspect—a faculty much used draws the vitality from the others, and eventually depletes them seriously, unless they are developed by exercise. This is a law of our being, and should be considered as an intelligent principle, instead of a blind force, as we usually regard it.

When the thought, or "word" of Truth from the Supreme *I Am* of consciousness, becomes an abiding fact in our minds, we need no longer to strive in external ways—we have but to express a deep desire in the soul and it is fulfilled. "Ask whatsoever ye will and it shall be done unto you."

This constant affirming, with faith in the *I Am* within us, more and more establishes us in the real forces of Being. The abiding in the Spirit opens up the various spiritual powers, one after another. Love is a great force that dissolves all the opposers of true thought, and thus smooths all the obstacles of life. This leads to joy, another positive force that has not been bearing fruit because of the obstructions heaped upon it by our failure to fulfill the law of the All Good. This wonderful kingdom within the soul is developed through "keeping the commandments," that is, commanding, controlling and directing every thought according to the harmonious law of love to one another. There

is no occult mystery connected with this development of soul forces—it is simply thinking and acting the law of love in our intercourse with our fellowmen.

The soul in conscious touch with the Father-Mind, and striving to fulfill the Divine Law, brings to bear the power of true words in purifying and cleansing its faculties. "Ye are clean because of the word I have spoken unto you." The necessity of abiding in *I Am* in order to bear much fruit is affirmed. When our faith attaches itself to outer things, instead of spiritual *I Am*, it ceases to draw vitality from the one and only source of all life, Divine Principle. The only door to this Life is *I Am*. -This *abiding* is a conscious centering of the mind in the depths within with repeated affirmations of our faith and trust in it. This, repeated day by day, finally opens a channel of intelligent communication with the silent forces at the depths of Being, and thoughts and words flow forth from there, and an entirely new source of power is developed in the man.

QUESTIONS

1. What are the "branches," and the "fruit"?
2. What is the effect of the nonuse of a faculty?
3. What will do away with our much striving?
4. What is the very best thought to use in scattering opposition?
5. What thoughts will cleanse and purify mind and body?

SUNDAY, JULY 13

THE SLAVERY OF IGNORANCE

Scripture Text—John 8:31-40

31. Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples;

32. And ye shall know the truth, and the truth shall make you free.

33. They answered unto him, We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

34. Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin.

35. And, the bond-servant abideth not in the house for ever: the son abideth for ever.

36. If therefore the Son shall make you free, ye shall be free indeed.

37. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you.

38. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father.

39. They answered and said unto him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham.

SILENT PRAYER: "*I no longer commit the sin of thinking that I am descended from mortality or human ancestry. I am the Son of God, and I inherit from my Father freedom from ignorance, sin, sickness and death. I am free! praise God, I am free!*"

The superconscious mind dwelling constantly as the oversoul of every man is the perfect guide into Truth. When the intellectual and sense minds give way to this higher principle, and let it form itself in them, they are disciples of Jesus Christ, and his "word," or thought abides in them.

This reveals and demonstrates the Truth of Being. The Century Dictionary defines Truth as "conformity to thought; conformity of a judgment, statement or belief with the reality." This definition leaves open the question as to the character of fact and reality. Facts are hard things to locate in a world of illusions. Yet the usual citation of a fact is to some relation in the phenomenal universe. This is not the reality which Jesus referred to when he said, "Ye shall know the truth, and the truth shall make you free."

The truth referred to by Jesus is the understanding of the character of the ideas that constitute Divine Mind, and man's relation thereto. This understanding sets us free from ignorance and materiality, sin, sickness and death, when we let it form itself in our minds, and express itself in our lives.

Those who think of themselves as descended from human ancestors are in bondage to all the limitations of

those ancestors, regardless of their claims to the contrary. It is a falling short of the full stature of man to regard himself as descended from the human family. This is a sin that keeps the majority of men in bondage to sense consciousness. The Jews were proud of their ancestors—Abraham, Isaac and Jacob, who did things that in our day would make them candidates for the penitentiary. As a single example, polygamy might be mentioned. The worship of ancestors is observed in those who eagerly search the records of royalty for a family coat of arms, or trace their ancestry back to William the Conqueror, or some other old reprobate. This practice keeps them in the thought-current of those primitive, uncultivated and uncivilized ancestors, and they do over and over again the unrighteous things which those old pirates, tyrants and brigands did.

The one and only way to get free from this burden of race heredity is to proclaim your Divine Sonship. If you believe that God is your Father, acknowledge him, and he will acknowledge you.

A short definition of sin is ignorance. If you knew your spiritual origin, and all the purity and power which it includes, you would not be subject to the race tendencies that sway the mind of the flesh. This is the freedom of the Son of God; the shackles of false thought are loosed, and there is the open light of heaven, instead of the darkness of sense consciousness.

It seems incredible that men should seek to destroy and kill out of their thoughts this superconscious mind, but such is the self-sufficiency of ignorance identified with human lineage. Mortality has failed generation after generation, yet men cling to it as the *summum bonum* of existence, and antagonize the Spirit. _____

QUESTIONS

1. What is Truth?
2. What does the understanding of Truth do for man?
3. What effect upon man does the claim of human ancestry have?
4. How can we free ourselves from these limiting thoughts of human ancestry?

Society of Silent Unity
913 Tracy Ave., Unity Bldg., Kansas City, Mo.

"Be still and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

THE SOCIETY OF SILENT UNITY IS THE ABSENT HEALING DEPARTMENT OF THE UNITY WORK. IT HAS A MEMBERSHIP EXTENDING THROUGHOUT THE CIVILIZED WORLD. IT HELPS ITS MEMBERS IN EVERY NEED OF LIFE, AND ALSO HELPS THEM TO HELP OTHERS. IF EVERYTHING ELSE HAS FAILED WE WILL TAKE YOUR CASE. "ALL THINGS ARE POSSIBLE WITH GOD."

IT DOES NOT MAKE A PARTICLE OF DIFFERENCE WHAT YOUR SPIRITUAL, MENTAL, PHYSICAL, OR FINANCIAL CONDITION IS. IF YOU NEED HELP, WRITE TO US AND WE WILL PRAY TO THE FATHER IN SECRET, AND THE FATHER WHICH SEETH IN SECRET SHALL REWARD YOU OPENLY. NO CHARGE IS MADE FOR OUR SERVICES, BUT FREE-WILL OFFERINGS ARE THANKFULLY RECEIVED.

ALL LETTERS ARE STRICTLY CONFIDENTIAL.

**SOCIETY OF SILENT UNITY,
UNITY BLDG., 913-917 TRACY AVE.,
KANSAS CITY, MO.**

CLASS THOUGHT

June 20 to July 20, 1913
Held daily at 9 p. m.

*The quickening, vitalizing, free-flowing Energy
of Spirit is working in me Mightily, trans-
forming me into Newness of Life.*

PROSPERITY THOUGHT

June 20 to July 20, 1913
Held daily at 12 m.

*"Not by might, nor by power, but by my Spirit,
saith the Lord of hosts."*

PROSPERITY THOUGHT

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts." That is, nothing is really accomplished by any man's personal might and power, but all power is in Spirit.

This is a good demonstrating word for every need. During the coming month we shall apply it especially to the demonstration of prosperity. This Word of Truth will help to free everyone who earnestly enters into it from all his personal plans and ambitions, and help to establish him in that movement of mind which Jesus referred to as "seeking first the kingdom of God and his righteousness." The result will be everything needed will be added.

When a demonstration is not quickly and easily made, it always means that self is in the way somewhere. "Not by might, nor by power," is a denial of self. If it is made in word, and carried out in act, it will remove the obstruction of self, and give opportunity to the Spirit to have "free course and be glorified." Self sometimes fixes the way in which supply shall come, and sets the mind so firmly in that direction that there can be no quickening of the consciousness to the universal supply with its unlimited channels.

"By my Spirit," means that the power of the Spirit shall enter into the mind and affairs, first quickening the mind to the realization of inexhaustible supply, then opening up avenues in every direction for the inflow and outflow of abundance.

"Saith the Lord of hosts." This is the assurance that the unfailing Word of God has been spoken, and it shall not be broken. "He spake and it was done."

"The Lord of hosts." Did you ever notice how often that expression occurs in the Scriptures? Did you ever think what it means? When the Syrian army encompassed the Israelites, the servant of Elisha looked upon the hosts of the Syrians with their horses and chariots and said to Elisha, "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than

they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The horses and chariots of fire represent the protecting power of the Spirit, so mighty that it can be best described by the word "hosts." This mighty "Lord of hosts" is protection from all the hosts of error and evil—all the thoughts of lack and fear and distrust that seemingly beset us and besiege us. Not by might nor by power are these overcome, but by the mighty hosts of the Lord, his Spirit bringing to our aid a veritable host of helping thoughts and words, which will demonstrate in us and through us the power of him who speaks and it is done.

Let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions by a simple declaration of the divine fact. Bid them take the shoes from off their feet, for God is here within. Let our simplicity judge them, and our docility to our own law demonstrate the poverty of nature and fortune beside our native riches.

The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but loses so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich nautical almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind. His note-books impair his memory; his libraries overload his wit; the insurance office increases the number of accidents; and it may be a question whether machinery does not encumber; whether we have not lost by refinement some energy, by a Christianity entrenched in establishments and forms, some vigor of wild virtue.—Emerson.

The Quickening, Vitalizing,
Free-flowing Energy
of Spirit is Working in me
Mightily, Transforming
Me into Newness of Life.

CONSERVATION

EDNA L. CARTER



ORLD-WIDE interest has been awakened in the subject of conservation, and congresses are held regularly to discuss conservation of forests and other natural resources, necessary to the physical man. There is a Divine Economy that husbands all things, and men instinctively or intuitively (according to their development) recognize it and try to conform to it. All error arises from misunderstanding and misapplication of Truth; the practice of economy, so binding on many people, comes from an inner prompting to obey the Divine Law of Economy, but they have combined the belief in lack with the economy idea, and therefore fall short of keeping the law through which supply is demonstrated. Economy should be studied in its universal application, and in union with the truth of inexhaustible abundance. Divine Economy is not a matter of "saving," but of conservation through the right and orderly adjustment of all things. This allows full, free righteous use of whatever is needed, without waste. True conservation takes place only when the mind enters into Divine Order, and establishes that order in its outer realm or world.

Men see the disorder and waste of the world, and they are trying all kinds of reforms and remedies, seeking with all their might to bring about a readjustment in every phase of life. Their motive is good, but repeated failures should convince them that something is lacking. What that something is they may know if they study the teachings of Jesus. His remedy is not to a patchwork plan, but an entirely New Order. John calls it "the holy city, the new Jerusalem, coming down from God out of heaven"; it is "the city whose builder and maker is God." Its coming is the fulfillment of Jesus' prayer, "Thy kingdom come; thy will be done in earth as it is done in heaven."

Heaven is not a place in the skies, but the omnipresent realm of Divine Mind, the harmony of which is established through the activity of Divine Ideas, such as Life, Love, Wisdom, Substance, Power, Order. These form the foundation of the new city which is to come down out of heaven (out of the realm of these true ideas) into manifestation through man, and so be established in the earth. It will therefore be a saving of time for everyone who desires to help the world, to quit trying his own plans or anyone's plans for changing conditions and begin to pray, "Thy kingdom come." Besides praying, he should study the plans of the new kingdom or city, and make himself ready for citizenship. Into this new city nothing shall enter that defileth, "neither whatsoever worketh abomination, or maketh a lie." Preparation for entrance is an individual matter, although we may help one another to put out of our minds all those lies of the mortal which have heretofore kept the race believing in the necessity of sickness and death and sin. Those who believe in these things cannot have place in the kingdom of heaven upon the earth. They must first receive the kingdom in their minds, and so make way for its establishment in their earth, or manifestation (which includes their bodies). Every lie, everything that is untrue, causes a waste, and therefore interferes with the conservation that the Divine Economy demands, so that no one is ready for entrance into the city until he learns the Truth and becomes obedient to Divine Law.

In studying conservation from the standpoint of the Divine Economy, we must get back of the external and look into mind for a right understanding of Substance and the laws under which it becomes manifest. Whatever we may wish to conserve, we know it is primarily Substance. Substance is spiritual, having its origin in Divine Mind. It is the underlying, all-sustaining, all-permeating essence from which everything is made. It is living, intelligent and omnipresent, and is formed by our thought into our own body structure, and into our world. The world is to each individual according to his thought. Probably no two people

live in exactly the same world, as no two people have exactly the same ideas. But there is a standard to which all must finally conform and that is "the kingdom of God and his righteousness." The Law and the Order of the Holy City are to be learned, and conformity to them will transform the whole life, because the standards are different from those followed by men in the present order of things called "the world."

We can get at the subject of conservation definitely by considering "the life hid with Christ in God," for the hidden, protected life is the conserved life. The Perfect Ideas of Divine Mind as they are expressed in man are called the Christ Mind. Every man has this perfection potentially, but he must become conscious of it and unify himself with it in understanding before he can live the life "hid with Christ." It is the "carnal mind," "the sense mind," that causes all waste, whether in the organism or in that more external realm of consciousness called "the world." In union with the Christ Mind, we make conscious connection with the Substance of Life and Love and Strength, all of the Divine attributes, and the next step is to make righteous use of this Substance. Sometimes it is wasted through vain, foolish, selfish thinking; sometimes through empty, idle words, and often through unwise acts. This is where we need to keep close to the spiritual standard. So many things that are unprofitable will be expected of us if we allow ourselves to become identified with the world. The matter of identification is an important one, and we should never grow careless about it if we expect to enter the new city. Sometimes we are asked, "Do you believe in this amusement or that?" and the question cannot always be satisfactorily answered because those who ask it usually do not understand conservation, and our explanation that we believe all acts should be consistent with "the life hid with Christ in God," would not mean anything to them. But nevertheless a good test in anything we think of doing is to ask, Does it tend toward conservation or waste?

Probably the greatest waste of substance in the race

is through sex relation. This blinding, burning, blighting error of the sense man robs the system of the substance needed in body sustenance and body building. The "deceitfulness of sin" deludes men often with the idea that anything which the law of man allows should be sanctioned by God, and many a marriage certificate is a cloak for unspeakable iniquity. The waste of substance in this way causes most of the sickness and disease of the human family, as well as much of its poverty, for lack is produced in the outer affairs corresponding to the lack of substance within. In the new city, men and women will live in the purity of the Christ Mind. They must demonstrate the Christ purity before they can enter the kingdom.

Hard work also wastes substance. Back of such labor there is usually the idea of necessity arising from poverty. Men should work because they love to express their powers and serve others. With this motive, they can conserve their substance, instead of throwing it all out into the external. With the spiritual force of a true motive, the substance given out will return with increase.

Dancing, when it is the expression of the sense mind, dissipates force and substance. The many references to dancing in the Bible show that it should be an expression of the spiritual mind. All dances are characteristic of the mind that produces them or that loves them. It is easy sometimes to distinguish the product of the sensual mind, but not always. The character of the dance loved by the spiritual mind would differ widely from the dizzy dance that sets the senses whirling with sense delight. It would express reverence and spiritual joy, and one would be best prepared for it by prayer and spiritual meditation. Prayer would be out of place in the dance which appeals to the senses.

In freeing one's self from bondage to the things that draw upon his substance without return, the question of "entertaining" must be met. Not long ago the Society of Silent Unity received a letter in which the writer said, "The subject of being 'entertaining' keeps coming to me, and I asked myself how I would like to be entertained. I thought that to be

near one whom I liked and not to talk unless prompted by something good to say, and have her do the same for me would be restful. Some people are so restful, because of their real self that they give to you, and some are so tiresome."

It was good to know that this one is awakening along this line, because it is so necessary for those who would conserve all their forces in "the life hid with Christ in God" to meet this question with the Christ Wisdom. Often the newspapers tell of this or that devotee of society who has gone all to pieces with nervous prostration. We may think this has no hint for us who are not in the whirl of fashion with its empty pleasures. But it has a point. Knowing how our substance is wasted or conserved largely through the wrong or right use of words, we can see that the one who has given himself to spiritual things must of necessity live differently from those who are wordly or only half-hearted in following the Truth. The whole question of being entertaining will resolve itself into the question of being helpful. If we have nothing to say, why should we speak? If we have no other motive than entertaining, is that sufficient? Of course one may be accused of being unsociable, but what of that? People are not in the world to be entertained, but to live, to learn to live, and to do. Silence is a big part of the living and the doing, because it is in silence that the forces are gathered. This does not necessarily mean the Silence of prayer, but all silent living. There is always the satisfaction that a few know and understand why you do not live as others to whom God is not *all*, and the circle of such blessed acquaintances grows as we grow. The interchange of spiritual thought and substance with others of like mind blesses all who take part in such communion, and substance is increased and conserved instead of scattered.

Then there is human sympathy as a devitalizing element in the human consciousness. It is one of those subtle vices that pass as virtues. What men need is the Divine compassion which is strong, uplifting, sustaining, healing. In it is no waste of force.

When one begins to study conservation for himself and apply its laws in his own life, he will find it a most practical help in his spiritual growth. Ignorantly, unconsciously he has been wasting his substance in riotous thinking and living, out in the external, away from the Father's house. But as soon as he turns his face toward the Truth of his being, the Father love meets him, and the forces that have been going out in waste are drawn within and conserved. Love is the drawing, conserving power of the universe, and conservation comes as a natural consequence to those who love God supremely, and all men unselfishly. Obedience to the sayings of Jesus will help one into the consciousness of "the life hid with Christ in God," because they all tend toward conservation, saving, as they do, from outbursts of anger, from the strain of worry, the burning fire of lust, and from every disintegrating wasteful tendency.

Waste of substance is the great sin that results in body disintegration. Jesus came to save men from sin and make them ready for an abundant entrance into the glorious kingdom of Christ, which is to be established here upon the earth. All the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and the whole earth shall rejoice in the abundance of truth and peace and righteousness, made manifest through individual growth in understanding, and individual overcoming of everything not in harmony with the Divine Order and Economy of the Holy City, the New Jerusalem, the Christ Kingdom.

Hast thou named all the birds without a gun?
Loved the wild-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine!

—Emerson.

EXTRACTS

*From Letters Written to Students and Patients by
the Society of Silent Unity*

You will get a better realization of the Absolute if you drop the idea of "planes." As soon as you begin to talk about "planes" of life, or "planes" of manifestation or any other kind of planes, you are assuming limitations, and you will have to work out of them into the limitless. So it is better not to build up any such ideas in your mind.

Planes suggest that which is fixed, established. "States of consciousness" is a better term to use when speaking of the relative, because we know that they have been made by thought and can be changed by thought.

* * * *

The perfect Christ Mind is the mind of the Absolute, the Truth of Being in activity. This Truth is differentiated into twelve characteristics or attributes of Being, corresponding to the twelve apostles, and represented by the twelve gates of the Holy City. Therefore all of these must open into the Christ Mind. Our minds are not receptive to all of this Omnipresence, and we cognize only that to which we are attuned at the moment. In the Silence to which you refer, love was the dominant thought in your consciousness, though you may not have realized it, and in response to your appeal to the Spirit, the channels of receptivity were filled with that which they could contain. Had the dominant thought been of Substance, or Intelligence, or Life, or any of the Ideas of Divine Mind, it would have received the fullness of all it could at the time contain.

But Love is not Life. They are different in essence. Life is vitalizing Energy, and manifests through the vehicle of Substance. Love is the attracting power that holds the universe in place and maintains the right relation of ideas in mind and in manifestation. It transforms by drawing to itself that which is true, then the error, whether it be misery,

poverty, or inharmony, is not, for it never was anything but delusion, depending upon a mixture of Truth to sustain it in seeming activity. When Love draws all that is true into the perfect harmony of the Christ Mind, the Holy City will have been let down upon the earth.

* * * *

As I cannot fathom the difficulty myself, I think perhaps you can help me. It is now one year and four months since my husband has had one cent of income. Let me say right here that we are both Christian people, members of a Congregational Church, and I think few persons have lived on more intimate terms with their Lord than I have all my life. I have written you and you have replied. My husband has, of course, had to borrow money for us to live on and to make a start in business, and he has now borrowed all he can on his life insurance. At the same time we have been affirming that God in us is wisdom, that we are being guided and directed in all that we do. "The steps of a good man are ordered by the Lord." I have read over and over the chapter on "faith in God a present help," and have in faith thanked God for the good position he has given my husband. But none has come. Over and over again have I said, "The Lord is our shepherd, we shall not want." "Surely goodness and mercy shall follow us all the days of our lives." "We thank thee for the abundant supply of all things needful." "Our God has supplied all our need according to his riches." "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." "Commit thy way unto the Lord; trust also in him and he shall bring it to pass."

Truly, I have been fulfilling these conditions. I have been teaching this truth to others. I have loaned my copies of UNITY and other books where I thought they would be helpful. I am constantly being called upon to help some one who is ill. I cooked a dinner for a family where the mother was very ill, took it down (hot) to them, got some grape-juice for the mother later, and helped her in every way that I could. Have given the family two dinners since then, and gave the mother herself some easy work to do as soon as she was able to do it. I am helping a schoolgirl by giving her room and board and some money in order that she may go through school. I made up my mind that I would give something, just because it was such a cross not to give. So I have subscribed a small sum each week to the church, I give to missionary work, both home and foreign, help the local Y. W. C. A., and have sent thank-offerings from time to time to your society. I want you to know why I feel so sure that I am doing my part to fulfill the promises to God's children, and to let you know why I feel that I have a right to expect God to honor my life's activities with his blessings. Don't you think I have been good to my

Lord? Why doesn't he give my husband the means or the work that will procure the means to take care of us? I am living daily in the consciousness of abundance, except as I have come down to hard facts occasionally within the last few days.

"Our thoughts are in Divine order and harmony. We are poised and confident." "The Mind of the Spirit rules in us in all its power." These, the prosperity statements in the March and April UNITY numbers, and others of like character, I have been affirming for months; and yet no visible sign that God is doing anything for us. Will you help to bring his help into visible manifestation as success in all things? Can you help us as I ask in the beginning of this letter?—* * *

Prosperity comes through obedience to the Law. This is the Law: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Jesus taught that this kingdom is within man. It is made up of Ideas—the only realities in existence. Everything in the world of forms has back of it as its beginning and life an Idea. Money and many other necessities of this life have back of them the Idea of Abundance and Substance. In the silence the Father gives these Ideas to his child who gives thanks for and affirms his possession of the gift. His Word is "made flesh and dwells" with him in the objective realm as money, houses, etc.

You will see that this Law takes no account whether one is a member of this or that church, nor if he has borne the name of Christian.

It takes no account of the one who is enveloped in self-righteousness. He labors under the error that if he can do kind acts he will in some way placate God, win his favor, get him to change his mind, and dole out a little prosperity. He feels that he has earned a reward for personal services. He believes that he should work for and win prosperity from God as if it had a price placed upon it. God does not need the personal services of the creature.

Self-righteousness shows itself in the attempt to obey outwardly and satisfactorily to the intellect all Bible texts touching on prosperity. It flits from one text to another and says, "Well, if this won't work, I'll try another one. I must do everything. I will put God to the test." It

may obey the "letter" of the text, but the Spirit of Truth and Love is not in it, and results do not satisfy. Fulfilling all the conditions of these texts is not seeking first the kingdom. If there had been real "trust in the Lord" there would have been no anxious thought taken.

"Life insurance" as commonly accepted and trust in the Lord do not harmonize. They do not dwell together. The presence of either means the absence of the other.

God will begin to do something for you when you can "Trust in the Lord with all thine heart, and lean not unto thine own understanding" [personal intelligence and strength]. "Be not wise in thine own eyes."

"Can you help us?" Why do you look to us for help? We have always taught that the One and Only Helper is within the individual. To whom have you really been looking for help? We help people by teaching them that their true Helper is within, and by instructing them how to find him. "When thou prayest, enter into thine inner chamber [inner consciousness], and having shut the door [cut off all thought connecting with the outer realm], pray to the Father who is in secret." Cease striving and figuring out how things should go and place all your affairs in the hands of this indwelling Father who will recompense you.

Let nothing disturb thee,
Nothing affright thee;
All things are passing;
God never changeth;
Patient endurance
Attaineth to all things;
Who God possesseth
In nothing is wanting;
Alone God sufficeth.

—Longfellow.

What a man is inwardly that to him will the world be outwardly; his mood affects the very "quality of the day." —Bradford Tinker.

DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ: "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17, 18.

PRACTICAL CHRISTIANITY

Practical Christianity is sometimes misunderstood to mean dispensing of charity. But this is not its meaning and mission. It does not deal with outer things directly, but moves the external through spiritual understanding. "Heal the sick," means far more than to give medicine. To "feed the hungry" and "clothe the naked" calls for something beyond anything charity has to offer.

Practical Christianity helps people to help themselves. It reveals to them that they have within them the power to bring forth in their lives everything needed, whether it be health, supply, satisfaction or any other of the blessings required in a life of completeness and joy.

Practical Christianity heals the sick by teaching men to conform to the Divine Law of life. This conformity to the law establishes the individual in conscious union with the harmonious, indwelling, spiritual life, and he therefore expresses life in that harmony which is called health.

Practical Christianity feeds the hungry by giving to them the Bread of Life, that everywhere present, spiritual Substance from which every need of food is supplied. The naked are clothed from this same Substance. No man need look to another for charity, for each has within him the inexhaustible Resource from which he may draw according to his faith.

And this is what we mean when we say "Practical Christianity." It is practical because it can be demonstrated in every need of man.

The Society of Silent Unity is teaching Practical Christianity, showing the way to the kingdom within—the kingdom of righteousness, life, peace, health, abundance. The Society helps, by its prayers, all who request help in demonstrating the Divine Law. A large daily mail is received at Unity Headquarters, and a goodly share of it tells of demonstrations made by those who have faith and earnestly apply the Christ teaching. We make extracts daily from these letters. Some of the extracts are printed each month in **UNITY** that God may be glorified and his people encouraged to trust him utterly.

The following have been received recently:

Thalheim, Cal.—I inclose a free-will offering from a heart that is truly grateful. When I telegraphed you yesterday, I was in great physical pain and confined to the bed. I could hardly turn, as my hip was badly swollen and so painful to the lightest touch. Today I am able to be about the house, the pain has abated, and the swelling gone down. How thankful I am to the good God, words do not tell. Your prayers have done so much for me.—J. G.

Ottumwa, Iowa—I feel that I have been truly blessed, as I am well again, can walk, and do my own work. I am very thankful.
—*Mrs. M. B.*

Laramie, Wyo.—A month ago I wrote you for treatment for my father, who had a stroke of paralysis. He began to improve very rapidly and in a week regained the use of his leg. He has become stronger in every way.—C. B.

Duluth, Minn.—About two months ago I asked you to treat little B. for adenoids. I am very happy to write that she bears again. She came to me this morning and said: "The Spirit made me well." She said she was going to write and thank Unity and send some of her candy.—*Mrs. C. W. B.*

San Juan, Porto Rico—My sister whom you treated for extreme nervousness, at my request, is a very different woman from the wan, disconsolate creature she was. Now she is positively radiant and is taking your correspondence course and **UNITY**. She is well, happy and prosperous. We are thankful to you indeed.—M. E. D.

Oakland, Cal.—My little boy, whom you treated for enlarged knee joints, probably tubercular, the physician said, has entirely recovered.—B. P. B.

Mill Valley, Cal.—My heart has steadily improved since the first treatment. Bands of strength seemed forming around it and it is now beating with more regularity than it has in years.—E. L. V.

Marysville, Cal.—I write to let you know of my improvement.

My eyes are better, and kidneys, liver and bowels are all in perfect order. I feel well and strong in mind and body.—*P. M. C.*

Springfield, Mass.—I wrote you about ten days ago, asking for treatment for my son. He commenced to improve that very night and has steadily improved since. His trouble was mental, and I was told there was no help. He has taken a position in an automobile factory, and I was told he would never work again. I am grateful.—*F. G. H.*

Kansas City, Mo.—We have had wonderful demonstrations of Divine Love in the last six months. My husband is still getting along well in his work; has splendid health and such a thing as touching liquor never enters his mind.—*A. S.*

Sacramento, Cal.—My health is much better and my mind is almost like a new mind. I am sure the Lord has blessed me through your treatment, for which I give thanks.—*O. G. C.*

New York City—When I sent that telegram at 3:30 p. m. a week ago Friday, the pain in my back was so severe I could not sit up. At 8 p. m. I was so much better that I went down to dinner, and had no more pain until Saturday noon, but at 7 o'clock was entirely free and have been all right since.—*K. H.*

Billings, Mont.—A month ago I wrote you, asking treatment for what appeared to be muscular rheumatism. I am thankful that I am now perfectly healed, the demonstration manifesting almost immediately after receiving your reply.—*P. H.*

Nashville, Mich.—Thanks to your faithful prayers, I feel that I have been delivered from insanity. A new day has dawned for me, I am sure. My physical condition is improved and I feel new courage. Unity is truly a helper.—*E. W. B.*

San Antonio, Texas—I cannot tell you how thankful I feel for every little improvement. I am sure I am nearer being well in body than I have been in sixteen years. We have so many blessings come to us in the way of kindness shown us by our friends. I have more hope than I have had in years.—*Mrs. C. B. C.*

Payette, Idaho—I asked you some time ago to treat my husband for stomach trouble. He was cured of the trouble which was of a year's standing.—*Mrs. J. W. R.*

Trenton, N. J.—I want to tell you we have realized most blessed results. God has heard and answered our prayers. My son, for whom I asked treatments, because he was threatened with typhoid fever and pneumonia, is now on the way to recovery, has escaped the fever, and the lung is nicely healed.—*Mrs. J. R. D.*

Worcester, Mass.—Please accept my sincere thanks for help for my sister. She has now fully recovered and has asked me to send you the inclosed.—*F. E. H.*

Manhattan, Mont.—You need not treat my little daughter any longer, as she has no fever and is out playing every day. God has

through his Divine Love made her whole. I thank you with all my heart.—*Mrs. F. D. C.*

Slowell, Texas—I feel that my prayer for more strength to enable me to do the work that comes to me has been answered, as my strength and endurance have been equal to the work that I have done. I have also gained 20 pounds in weight, and have been helped for kidney trouble.—*I. P. D.*

Waterbury, Conn.—My wife wrote you last month for treatments for neuritis, which I have held on to and been bound down to physically and mentally until I was a wreck. I have been helped wonderfully, am able to dress myself and walk out.—*O. C. M.*

Neodesha, Kan.—I am writing you this morning, expressing my thankfulness to you. I am healed, and am still sending out the silent prayers every day.—*Mrs. R. M.*

Winona, Minn.—I wrote you some time ago, asking treatments for our daughter, and am writing to thank you with all my heart, for she is restored to perfect health.—*Mrs. L. P.*

Springfield, Mass.—I had bronchitis and the result left me in such condition that I felt I never would get well, but almost as soon as I had written you I felt a change and I have been well ever since. I cannot tell you how much Unity has done for me.—*Mrs. C. J.*

Los Angeles, Cal.—I am glad to say that my wife is so much better that you may discontinue treatments. We are very thankful for the good received.—*C. W. W.*

Doctor, Ga.—I am so grateful to tell you that my little girl is permanently healed.—*M. D.*

Topeka, Kan.—A few weeks ago you began to help me to overcome nervousness and the kindred ills, and I write to tell you how wonderfully changed I am, and how thankful I am for it.—*Mrs. C. M. M.*

Billings, Mont.—After sending telegram all signs of breaking out and fever and sore throat disappeared.—*M. S.*

Oakland, Cal.—I am thankful that my back is entirely well, and conditions in general more harmonious than they have been.—*E. B.*

Jersey City, N. J.—You may discontinue treatments for daughter. Eight days from the time I wrote you she was entirely well. Her faith in the Divine healing power is wonderful.—*Mrs. C. J. L.*

La Porte, Texas—Please discontinue treatments, for I am well.—*Mrs. M. B. I.*

Franklin, N. H.—A few weeks ago I wrote you for treatment. I began to improve from that time on, and am still gaining. I know the Spirit helped me. May your good work continue.—*S. A. B.*

Imboden, Ark.—The babe of whom I wrote you is entirely healed. Mrs. G. J. is well and looks better than for years. The doctors told her husband she would die in a few weeks, but she

held the statement you sent her and got up at once. My mother is much better and stronger.—*N. M. K.*

Galena, Mo.—I feel very thankful to you and our dear Father for the help we have received through you and Unity teaching. You may discontinue the treatment for the children, as they are well and happy and going to school.—*R. M. L.*

Hollville, Cal.—My husband wired you Friday evening. I was suffering intensely with neuralgia of the stomach, and a high fever had set in. I gained very fast all day yesterday. Today I am sitting up.—*Mrs. F. G.*

Nordhoff, Cal.—I report my eyes well. I am so glad. The soreness is all gone.—*R. M. B.*

Papillion, Neb.—I am getting along just fine. Am feeling just as well as I ever did in my life. Don't have nervous spells any more, and my heart is stronger and more normal.—*H. H.*

Berkeley, Cal.—I thank you for your treatment. I am well and it is almost beyond belief, for I have been ill for four years.—*E. H.*

Fruitvale, Cal.—With deep feeling of joy I give thanks for the help I had. I am grateful in being able to glory in my Father. This has made me realize my perfect condition, pure, strong and well, eternal, a spiritual man.—*L. G. F.*

Seattle, Wash.—Oh! you don't know how good I feel! So well, I now weigh 100 pounds. When I first wrote to you asking for treatments I weighed only a little over 80 pounds. My heart is so much better. I have been reading your literature every spare moment I can get. I find so many helpful things that I never thought of before.—*M. B.*

Buffalo, N. Y.—I wrote you for treatments for my husband, with the result that he is walking better and the arm which was helpless is improving rapidly. It was Unity and its teachings that gave me hope through the months of helplessness. He could not walk, could not turn over in bed, in fact, the doctor told me he never would be much better. Today he walks with ease, and if he had the use of his hand, he could take his old position.—*C. R.*

PROSPERITY

Springfield, Mass.—When I wrote you last I was much worried regarding finances and asked for prosperity treatment. I received benefit in a few days in a way that seemed too good to be true. I rented my vacant rooms and have been able to meet every bill I owed.—*E. M. H.*

Washington, D. C.—I asked you to treat my husband to get work about two weeks ago. After a period of discouragement and failure, he writes me that opportunities are coming "in bunches." —*N. C. G.*

Washington, D. C.—I write you this morning with a heart full of praise and gratitude to our All-Providing Father, and many, many thanks to you. When I wrote you last, I had advanced from not a penny to \$18 per month, and I told you I was hoping to get my old position again. Well, I got the reappointment the very same week, so I am now getting \$60 per month.—*M. E. H.*

Oakland, Cal.—I asked you for prosperity treatment some time ago, and I am ready now to answer. I wish I could talk to you face to face. I am so happy; I now know who is my support. I am satisfied. God's blessings are pouring out to me. "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." The Truth has performed miracles for me, and I am thankful.—*K. M. B.*

Chicago, Ill.—Less than two weeks ago I wrote you for prosperity treatments, as my husband was out of work and none of the "where-with" was obtainable for me to meet the demand of a payment. Now, dear friends, comes the blessed demonstration. Three days ago the time for that payment had expired. Efforts on my part to raise the money failed at every turn. I asked God for guidance, to help me, quick! The help came and came quick, all through an un-thought-of avenue, an almost entire stranger.—*M. L. K.*

Vincennes, Ind.—I have been so happy for several days. In fact, almost as soon as reading your letter I was sure I would demonstrate the power of faith in my own life, and I've been so quiet and at rest from all uncertainty. I knew Spirit was leading me into abundant supply, and though there was no visible reason for the assurance, I knew it would manifest at just the right time. Today I have made a sale contract, and received a payment on it.—*E. D. G.*

Washington, D. C.—Truly God is ever present and I am beginning to see him as my support. Also I left off my glasses soon after I first wrote to you for help.—*W. J. T.*

Omaha, Neb.—Your papers and thoughts have helped me greatly. I know now the blessed peace which surpasseth understanding, and with it the faith that all things which the Father hath are mine. Wonderful things are happening each day and I know that my work prospers.—*L. B. S.*

Grand Junction, Colo.—The Word which you have so kindly spoken in our behalf is now bearing fruit. It seemed Mr. S. would have to go away again, but something unexpected came up and he went right to work, and it will bring good returns. Mr. S. said we had never felt so rich and filled with abundance as when to all appearances we had nothing. Our hearts are filled with love and gratefulness to you for your wonderful help.—*F. G. S.*

Hollywood, Cal.—I want to tell you that I have paid the note for which I asked your help. It seems too good to be true. I can

hardly realize it. Best of all though is the spiritual uplift.—*J. L.*

Elko, Nev.—I write to tell you of the blessings I have received. Last week I didn't know what we were going to do. Our house rent was due, and our grocery bill had gone over its usual numbers. I didn't know what to do, but I continued to pray and do just as near like you told me as I could. I received money enough to pay my grocery bill, and can pay my house rent this week. Thank God.—*Mrs. J.*

Cleveland, Ohio—The thought I asked of you for my son has helped wonderfully. He is much more contented and settled. Since writing you he has had an increase in salary, which was quite unexpected. Thanking you for your wonderful work, I am most gratefully.—*Mrs. S. A. D.*

Chicago, Ill.—I want to tell you of the blessing received by your treatment. A month ago I asked for prosperity treatment and immediately I rented my room which had been vacant for two months.—*L. W.*

Los Angeles, Cal.—The wonderful help you have given me has at last brought the blessing so earnestly desired and prayed for, namely: I am at last self-supporting, or rather will be this month.—*R. L. W.*

Mount Hope, N. Y.—I asked for a country home, and said if I could find even a garret in which I could work, I'd be so happy. And what do you think? I not only found the country home, but the most wonderful cupola room with lovely windows and a delightful view. I am thankful for the blessings that have come to me since I began to know Unity.—*G. M. W.*

Newington, Conn.—About one month ago I wrote to you, requesting you to pray that some way be opened to me, or rather that I be directed about how I could care for my mother. The answer came in the most unexpected way.—*E. M. G.*

San Antonio, Texas—Since writing you, have made a sale of another piece of property. God is certainly doing things for me through you and I am happy.—*F. C. S.*

Washington, D. C.—I am grateful to you for what you have done for me through our Lord, our all-providing One. When I wrote you I did not have a penny and was out of work, but I have since been able to work a month, and have a promise of getting my old position again, which will bring me nearly five times as much as I am now getting.—*Miss M. E. H.*

New York City—Things are beginning to happen in big waves, big movements, as I have treated for them to happen.—*C. S. D.*

Berkeley, Cal.—I had hardly more than got your letter than the black clouds began to disappear. It is wonderful how well I am getting along in my affairs.—*Mrs. A. B.*

NOTES FROM THE FIELD

We are glad to report that a new Unity Center is established in Pacific, Mo., which meets every Tuesday evening at the home of Mr. E. C. Roberts. This new Center is looking forward to a place for their meetings where they can open reading rooms and do a larger work than is possible in a private home.

At East Aurora, New York, Mrs. Matilda B. Nordin is conducting a Home where persons needing change of condition, either mentally or physically, may find spiritual help to higher thinking and living. Mrs. Nordin is a student of Mrs. Emma Curtis Hopkins. Write Mrs. Nordin for further particulars.

Miss Blanche M. Ayles, one of the teachers and healers of the Home of Truth in Alameda, California, is to spend the month of July in Little River, Mendocino Co., Cal. This place is near Willits and Fort Brag. She may be addressed at the Little River post office during July.

Mrs. James E. Bunker, 412 North 3d street, Manhattan, Kansas, would be pleased to have UNITY subscribers and friends confer with her with a view of forming a Truth Center or a Study Class.

Henry H. and Emma L. Benson, are planning a sort of missionary tour for the months of July and August. They will spend the month of July in San Francisco, and August in Portland, Ore.

Mrs. Helen Leedy, of Seattle, Wash., is extending the field of her effort to include Everett, Wash. Mrs. Leedy goes over to Everett every Monday evening to teach a class, remaining for a Tuesday afternoon healing meeting. An urgent invitation is extended to UNITY subscribers to unite with Mrs. Leedy, that a flourishing Center may be established.

Emma E. Haase, 116 Cooper street, Brooklyn, N. Y., will hold classes in Practical Christianity at her own home, Friday evenings at 8 o'clock, and on Wednesdays at 3 p. m. Miss Haase is a graduate of the Unity Correspondence School, and is well prepared to teach the principles of the Science of Being as revealed by Jesus Christ.

We are requested to announce that a New Thought Convention will be held in Portland, Oregon, June 25th to 29th, inclusive. For particulars address, Perry Joseph Grish, 516 Eiler's Bldg., Portland, Oregon.

BOOK REVIEWS

THE SINLESS, SICKLESS, DEATHLESS LIFE. Rev.

Frank M. Riale, Ph. D., D. D. Published by L. J. Walker & Co., New York City. Cloth, price, \$1.25.

The above with a sub-title, "God's Glory-Goal For All," is the full name of a book which has for its purpose the revelation of the chief one of the "many things to say unto you, but ye cannot bear them now," of which Jesus spoke to his disciples. This purpose the author makes very clear to be "not a death descent into the grave, but a divine ascent into glory," this to be accomplished now. We quote: "The heart-wrenching sorrow at the tomb is the world-wide protest of the race, that man was not made to go forth in his full glory to God by the dark way of the grave. Man was not made to die. We were not made to be 'unclothed' but to be 'clothed upon' with the glory that cometh down from on high." One reader says of it: "It is a wonderful book, so illuminating, so inspiring and so convincing it commands belief." To the world at large the book is somewhat iconoclastic, but to UNITY readers it but corroborates the teaching which the founder of Unity Society so strongly impresses upon all Truth students. So it is that we recommend Dr. Riale's book to our people and to all who seek freedom from the last, greatest enemy, death.

SPIRITUAL LIFE. Uriel Buchanan. Published by R. F. Fenno Company, New York City. Cloth, price, 50 cents; postage 5 cents.

This book stimulates the mind to a keener appreciation of the beautiful in life and in nature, and gives a better understanding of what is true and good and worth while even in the superficial world. Mr. Buchanan teaches the bringing of the ideal into our daily activities, causing it to banish gloom and doubt and to inspire serenity of spirit which leads to health and joy.

THE JOYS OF LIVING. Orison Swett Marden. Published by T. Y. Crowell & Co., New York City. Cloth, price, \$1.25; postage, 12 cents.

The great majority of people think that the proper thing is to live almost anyway while they prepare to attain something in the future. They forget to really live *here and now* and enjoy the happiness within their grasp today. The scope of this volume is wide, containing chapters on the joys of friendship, the joys of imagination, enjoying without owning, and the tragedy of postponed enjoyment. It is full of illuminating counsel and good common-sense advice.

Put an extra \$1 in with your renewal and have Unity sent to two friends. Three subscriptions for \$2.



PUBLISHERS' DEPARTMENT

UNITY

Published on the 15th of every month by
UNITY TRACT SOCIETY,
913-917 TRACY AVE. (Unity Building) KANSAS CITY, Mo.
LOWELL FILLMORE, Business Manager

Entered as second-class matter July 15, 1891, at the Post Office at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Per year, \$1; six months, 50 cents; three months' trial (including *Wee Wisdom*), 15 cents. Canada subscriptions, \$1.25. Foreign countries, \$1.35 (5s 7d) per year.

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.

One three-years' subscription to one name for \$2.

Three subscriptions to Canada one year, \$2.75; three subscriptions to foreign countries, \$3. Kansas City, Mo., subscriptions, \$1.25; three subscriptions \$2.75

All subscriptions payable in advance.

When writing for change of address, please be sure to give your name just as it appears on the UNITY wrapper, and also state the old address as well as new. Change of address should reach us by the 5th of the month.

NOTICE TO SUBSCRIBERS

Owing to the fact that we have so many names on the UNITY mailing list, it becomes necessary to ask subscribers making a change of residence to notify us so that we may receive the notice by the 5th of the month. Thus, if you change your address or expect to change it before the 20th of July, you should send us the notice of change by July 5th in order that you may not miss your July UNITY. We will greatly appreciate the careful co-operation of all UNITY subscribers in this matter.

IMPORTANT NOTICE TO SUBSCRIBERS

When your subscription expires, renew at once, using the blank inclosed in your final copy. If it expires with this issue, your renewal should reach us before the 5th of July, to avoid missing the next number. Use money order if possible; but bills or two-cent stamps may be sent at our risk.

Unity publications are on sale at the following places:

- Alameda, Cal.—Home of Truth, cor. Grand St. and Alameda Ave.
Boston—The Metaphysical Club, 30 Huntington Ave.; Miss Leonora I. Joslyn, 616 Blake Bldg., 59 Temple Place.
Chicago, Ill.—The Harriet W. Coolidge Rooms, 419-420 U. S. Express Bldg., 58 W. Washington St.
Denver, Colo.—College of Divine Science, 730 Seventeenth Ave.; Charles Edgar Prather, 3929 W. 38th Ave.
Detroit, Mich.—New Thought Alliance, 318 Woodward Ave.
Duluth, Minn.—New Thought Center, 1419 E. 3d St.
London, England—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Buildings, Ludgate Circus, London, E. C.
Los Angeles, Cal.—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 611 Grant Bldg.; Whalan's News Agency, 233 S. Spring St.
Louisville, Ky.—Kaufman-Strauss Co., 4th Ave.
New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 339 5th Ave.; Unity Society of Practical Christianity, 305 Madison Ave.; New Thought Publishers, 110 West 34th St.
Oakland, Cal.—California College of Divine Science, 727 W. 14th St.
Philadelphia, Pa.—Unity Center, rooms 407-409 Presser Bldg., 1714 Chestnut St.
Portland, Me.—Mrs. Alice T. Homer, 401 Frelawney Bldg.
Portland, Ore.—Jones' Book Store, 284 Oak St.; New Thought Library, 516 Eilers Bldg.
Sacramento, Cal.—Home of Truth, 1235 I St.
San Diego, Cal.—House of Blessing, 2109 2d St.
San Francisco, Cal.—Home of Truth, 1109 Franklin St.; Home of Truth, 3099 California St.; Occult Book Co., 1141 Polk St., near Sutter.
San Jose, Cal.—Home of Truth, 144 North 5th St.
Seattle, Wash.—S. Louise Foulkes, 209 The Normandie, 9th Ave. and University St.
St. Louis, Mo.—H. H. Schroeder, 3537 Crittenden St.
St. Paul, Minn.—W. L. Beekman, 55 East 5th St.
Washington, D. C.—Woodward & Lothrop, 10th, 11th and F Sts., N. W.; Unity Truth Center, The Netherlands, 1860 Columbus Road.

A QUICK RESPONSE

The "Greeting," which appears on another page of this issue, was published in *Weekly Unity* of May 21, and even before we expected, letters began to arrive like the following:

I do think you are doing your share of the Lord's work and it appeals to me much more than Foreign Missions, and I want to do more to help it along. A short time ago I sent a check to Silent Unity for one hundred dollars as a thank offering for helping me dispose of some vacant property, and I inclose this \$50 in answer to your call in *Weekly Unity*, and if every one of your subscribers would send even one dollar you would be well on your way to the \$100,000 needed to enlarge your facilities. Trusting that the amount may come in quickly and that you and your work will prosper, I am.—*L. R. W.*

Your call for help in this week's *Weekly Unity* to further the spread of the right interpretation of the blessed light of Truth you are awakening the world of slumbering humanity with, is truly a most worthy one; and I, as one who has been helped to the blessed light of freedom, through your beautiful literature and helpful silent treatments, am gloriously happy in my desire to want to come forward with my mite, blessing it into magnificent abundance, beyond your needs to carry out this most beautiful work of love in furthering Christ's teachings to liberate from bondage all God's children. With a feeling of great love and gratitude to God and to my dear Unity friends, I lovingly subscribe one hundred dollars, to be paid within the next three months or between now and September 1st. I trust from all parts of the world will come similar letters, each one giving as the Spirit directs him.—*M. H. B.*

I am inclosing an offering which is at least larger than the last I could send, and so, I hope, represents a larger idea of Substance and that the conception will steadily increase. I intend from now on to send a tenth of my weekly earnings to the Unity Society to apply as it pleases to its various activities, as I think that will be the best way I know of "giving it to the Lord."—*K. T. L.*

The thought came to me that if each of the subscribing members to Unity were to send in a dollar, or whatever portion of a dollar they could, within the next two months, how quickly and easily the necessary fund could be raised. I hope the inclosed two dollars will start the ball rolling.—*A. M.*

Here is ten dollars for a starter in your work. I feel sure you will have gospel measure in your new undertaking. "Ask and ye shall receive."—*Mrs. E. P. S.*

Grand Rapids, Mich.—In response to your request in *Weekly Unity* inclosed find ten dollars.—*A. W. P.*

Indianapolis, Ind.—Inclosed find love-offering in response to your appeal in *Weekly Unity*.—*Mrs. A. J. L.*

UNITY SOCIETY CORRESPONDENCE SCHOOL

The following are a few of the expressions of appreciation that have been recently received from students by the Correspondence School:

Canandaigua, N. Y.—I am inclosing my written lesson on "Love." I have read it, studied it, thought it. These lessons have done for me more than any subject I have ever before undertaken. They have helped me to bear conditions, and to find lessons in them—conditions I had been wont to call trials. I am learning steadily to see only the good.—*L. R. B.*

East Orange, N. J.—This is to tell you that I am ready for the questions for the second lesson of part one. "I am the light of the world" has, by the power of Spirit, illumined my mind, and my world is lighted by the *I Am* within. I, who dispensed medicine, and assisted in major operations, will now have no part in such work. I am hungry and thirsty for the Truth—I want to give to the needy lives all about me.—*E. S. M.*

Appleton, Wis.—I have now finished both courses in the Unity Correspondence School, and want to thank you for these lessons. I have derived great benefit from the study and shall try to live up to the teachings. The study of the Unity lessons has changed my whole life and career. My ambitions and aspirations now aim at higher things than formerly. My mind underwent a tremendous change to take up the spiritual interpretations of the Bible.—*J. C. A.*

Chicago, Ill.—I am returning Lesson Ten and scarcely am able to express in words the inestimable value it has been to me. The last paragraph on page six is so pointed that one cannot fail in any of his daily problems after reading it. It teaches us to be candid with ourselves, and to put very pointed questions to ourselves as well. Upon the honest answering of the question, "Do I will this, or do I just have a passing desire for it?" depends our spiritual progress. More and more these lessons have taught me that self-candor is absolutely necessary. It is not at all flattering and that is why we shrink so from it. Often I have been tempted to ask questions which the Spirit within was answering very plainly, but I shrank from listening because I hoped a personal answer would not be quite so disconcerting. Now comes this very helpful lesson on "Will and Understanding." Almost as a revelation it comes to us that if we truly will to do the will of God, nothing can be disconcerting, nothing can be discouraging, because willingness to do God's will is peace and rest and joy. Thank you so much for the help and light this lesson has been to me. Inclosed please find an offering—it came in direct answer to prayer for an offering for you.—*E. H.*

Address Unity Society Correspondence School, Unity Building,
913-917 Tracy Ave., Kansas City, Mo.



Unity Bldg., 913-915 Tracy Ave., Kansas City, Mo.

TO MEMBERS AND FRIENDS OF THE
UNITY SOCIETY

Greeting:

We extend to you the right hand of fellowship as a member of this Society. You are one of us if you accept the presentation of Truth as found in our literature.

Being one of us, we want your co-operation in all our work. You know how mighty the Truth is to change man and bring him into real goodness, health and happiness, and how important that all men shall have the privilege of getting an understanding of this Truth. It is far more important in the world's enlightenment than foreign missions, philanthropic or educational movements—and these receive millions of dollars annually, given freely by the people.

As you have heretofore met the temporal needs of the many philanthropic and religious institutions of the country with your ready contributions, we feel sure that you will as freely sustain this work.

The Unity Society has for twenty-five years taught this Truth "without money and without price," and has paid its bills from the sale of books, and the free-will offerings that have been

sent to our healing and teaching departments. The work has achieved a good measure of success, but it now needs greater facilities.

Larger buildings are required and more up-to-date machinery, to keep pace with the steady increase in the circulation of our periodicals.

Right now we require for these purposes approximately one hundred thousand dollars.

If this were a commercial enterprise, we could finance it as other such institutions are financed. But it is not a commercial enterprise. We carry no advertisements and make no charge for our services in teaching and healing.

This is a religious movement and should be supported by the people as such. If you have been helped by this ministry you should strive to help others.

So we ask that members and friends join in prayers and affirmations for an abundant outpour of supply. At the same time give your tithes, "that there be no lack in my Father's house."

In the bonds of the Brotherhood of Jesus Christ, we are your brothers and co-workers.

THE UNITY SOCIETY,
Chas. Fillmore,
President.
Lowell Fillmore,
Secretary.

PROSPERITY

¶ Many persons spend their entire lives seeking prosperity, but few realize that it is really a state of mind.

¶ It is true that money, houses and lands do not exist entirely in the mind. However, they are controlled by mind. They come naturally to the prosperous minded man or woman according to Universal Law.

¶ Make your mind prosperous through cultivating large ideas of God's abundance, and learn to bless and praise everything that you possess, even though it be small in appearance. You will then be on the royal road to Prosperity.

¶ The Unity Prosperity Banks have met with so much success in helping our friends to prove the Law that we wish everyone might try the plan, which is as follows:

¶ You may receive a Prosperity Bank and send UNITY for one year to three of your friends by signing, filling out and mailing us the coupon on the opposite page.

¶ The names will be entered at once upon receipt of the application. A Prosperity Bank will be sent you with instructions, and your name will be sent to our Silent Unity Room for one month's general Prosperity Treatment.

¶ Fill out the coupon today and mail it.

EXCHANGES

- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Cooperstown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW.** H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With **UNITY**, \$2.
- CHRISTIAN.** T. J. Sheldon, editor, Denver, Colo. \$1 a year.
- DAS WORT (German).** H. H. Schroeder, editor, St. Louis, Mo. \$1 a year.
- EFFICIENCY.** Christian D. Larson, editor, Los Angeles, Cal. \$1 a year.
- EXPRESSION.** Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6s 6d; America, \$1.58. With **UNITY**, \$2.
- GENIUS.** Christian D. Larson, editor, Los Angeles, Cal. Quarterly, \$1 a year.
- MAN.** Leander Edmund Whipple, editor, New York city. \$2.50 a year. With **UNITY**, \$3.
- NAUTILUS.** Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With **UNITY**, \$2.
- NOW.** Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER.** Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- PRACTICAL IDEALS.** Starr Pub. Co., Boston, Mass. \$1 a year.
- THE COLUMN.** Julia Seton Sears, editor, London, England. \$1 a year.
- THE COSMIC WORLD.** Christian D. Larson, editor, Los Angeles, Cal. Monthly, \$2 a year. With **UNITY**, \$2.50.
- THE EPOCH.** Mrs. Lilly L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE ETERNAL PROGRESS.** Christian D. Larson, editor, Los Angeles, Cal. \$1.50 a year. With **UNITY**, \$2.
- THE MASTER MIND.** Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE NEW THOUGHT NEWS.** Weekly, John Milton Scott, editor, Los Angeles, Cal. Subscription, free-will offerings.
- TWENTIETH CENTURY MAGAZINE.** Boston, Mass. \$2 a year. With **UNITY**, \$2.50.
- WASHINGTON NEWS-LETTER.** Oliver C. Sabin, editor, Washington, D. C. \$1 a year.
- WORLD'S ADVANCE THOUGHT.** Lucy A. Mallory, editor. Published bi-monthly, Portland, Ore. \$1 a year.

Any \$1 magazine in this list, together with **UNITY**, one year for \$1.50. Unless otherwise specified, add 25 cents for subscriptions to foreign magazines.

THE IMPERISHABLE

Egypt's might is tumbling down,
Down-a-down the deeps of thought;
Greece is fallen and Troy Town,
Glorious Rome hath lost her crown,
Venice's pride is nought.

But the dreams their children dreamed,
Fleeting, unsubstantial, vain,
Shadowy as the shadows seemed,
These remain.

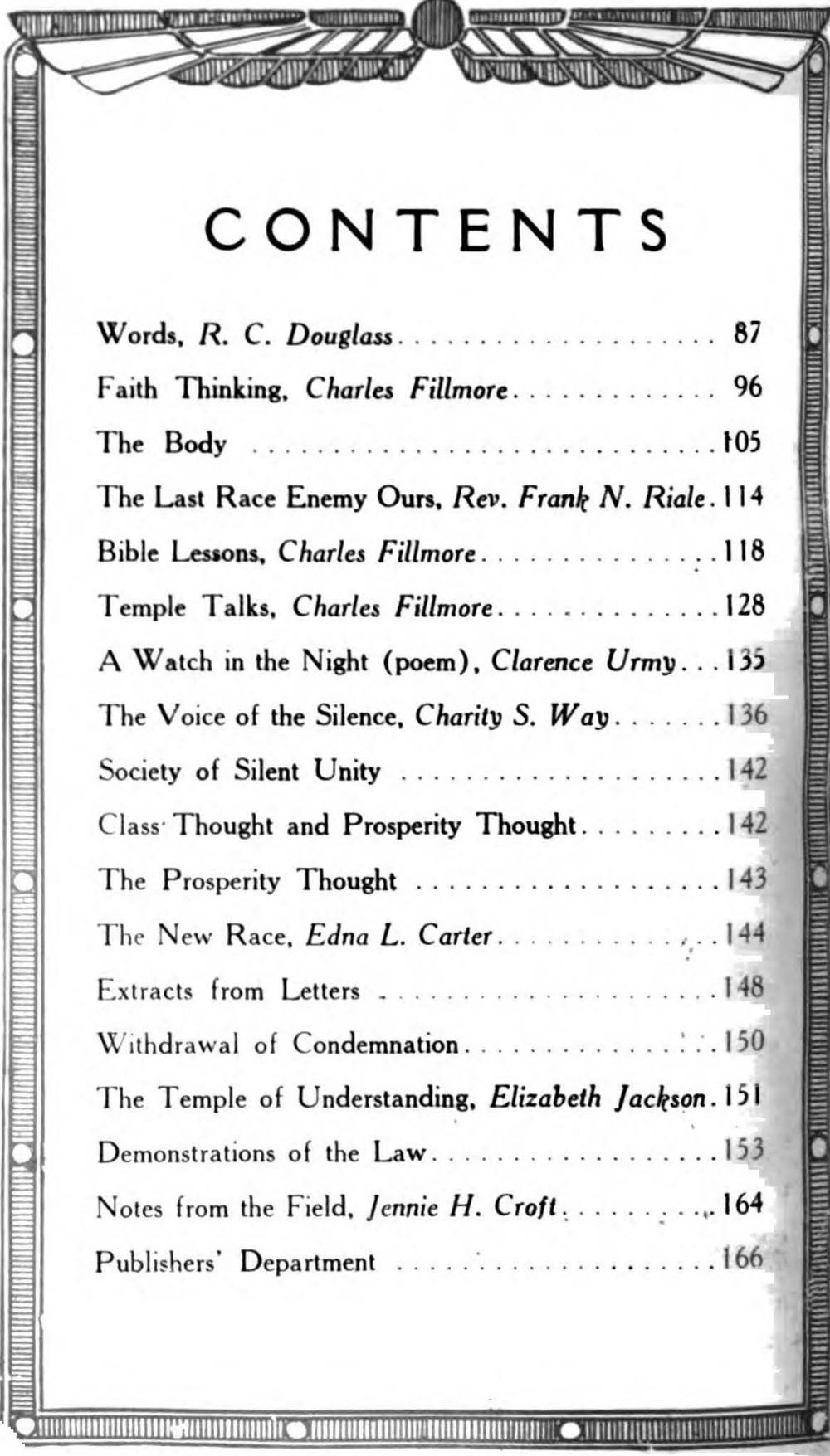
—MARY E. COLERIDGE.

UNITY

THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES, AND PROPHECY, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

FEBRUARY 1913



CONTENTS

Words, <i>R. C. Douglass</i>	87
Faith Thinking, <i>Charles Fillmore</i>	96
The Body	105
The Last Race Enemy Ours, <i>Rev. Frank N. Riale</i> .	114
Bible Lessons, <i>Charles Fillmore</i>	118
Temple Talks, <i>Charles Fillmore</i>	128
A Watch in the Night (poem), <i>Clarence Urmy</i> .	135
The Voice of the Silence, <i>Charity S. Way</i>	136
Society of Silent Unity	142
Class Thought and Prosperity Thought	142
The Prosperity Thought	143
The New Race, <i>Edna L. Carter</i>	144
Extracts from Letters	148
Withdrawal of Condemnation	150
The Temple of Understanding, <i>Elizabeth Jackson</i> .	151
Demonstrations of the Law	153
Notes from the Field, <i>Jennie H. Croft</i> ,	164
Publishers' Department	166

UNITY

THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

MARCH 1913

CONTENTS

Whom Say Ye that I Am? <i>Charles Fillmore</i>	175
The Image and Likeness of God, <i>Sadie Gerard</i>	184
Judge Righteous Judgment, <i>J. W.</i>	184
The Study of the Bible, <i>Henry Drummond</i>	186
Spiritual Rendition of the Lord's Prayer.	191
Temple Talks, <i>Charles Fillmore</i>	192
The Panacea of the Ages, <i>Frank N. Riale</i>	200
Diet and Regeneration, <i>H. T. Wiegel</i>	207
A Metaphysical Bible Dictionary	208
<i>R. C. Douglass</i>	
Bible Lessons, <i>Charles Fillmore</i>	212
The Study	221
Healing, <i>Arthur D. Hall</i>	229
The Dawn of Peace (poem), <i>John Ruskin</i>	237
Society of Silent Unity	238
Class Thought and Prosperity Thought	238
The Prosperity Thought	239
Jesus, <i>Edna L. Carter</i>	240
Extracts from Letters	244
Demonstrations of the Law	247
Notes From the Field, <i>Jennie H. Croft</i>	253
Publishers' Department	255
Metaphysical Directory	259

UNITY

THE TRUTH SHALL MAKE YOU FREE

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

APRIL 1913



CONTENTS

A Metaphysical Bible Dictionary, <i>R. C. Douglass</i>	267
The Nature of Unselfishness..... <i>Hattie Preston Rider</i>	273
The Quiet Hour, <i>H. H. Porter</i>	277
True Riches, <i>Ellen Hamilton</i>	280
God Laying Down His Life..... <i>Basil Wilberforce, in "Truth"</i>	282
Count Your Blessings (poem)..... <i>Fannie Herron Wingate</i>	286
Higher Economics of Diet..... <i>J. T. Ferrier, in "Herald of the Golden Age"</i>	287
The Study.....	292
Temple Talk Extracts, <i>Charles Fillmore</i>	304
Sunday Lessons.....	313
Society of Silent Unity.....	322
Class Thought and Prosperity Thought.....	322
The Prosperity Thought.....	323
Answering Many Questions about Silent Unity.....	324
Faith (poem), <i>Caroline M. Belcher</i>	326
Extracts From Letters.....	327
Obstacles (poem), <i>Edith A. Talbot</i>	332
The Name.....	333
Demonstrations of the Law.....	335
Notes From the Field, <i>Jennie H. Croft</i>	345
Book Reviews, <i>Jennie H. Croft</i>	347
Publishers' Department.....	349

UNITY

THE TRUTH SHALL MAKE YOU FREE.

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS JESUS.
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

MAY 1913

CONTENTS

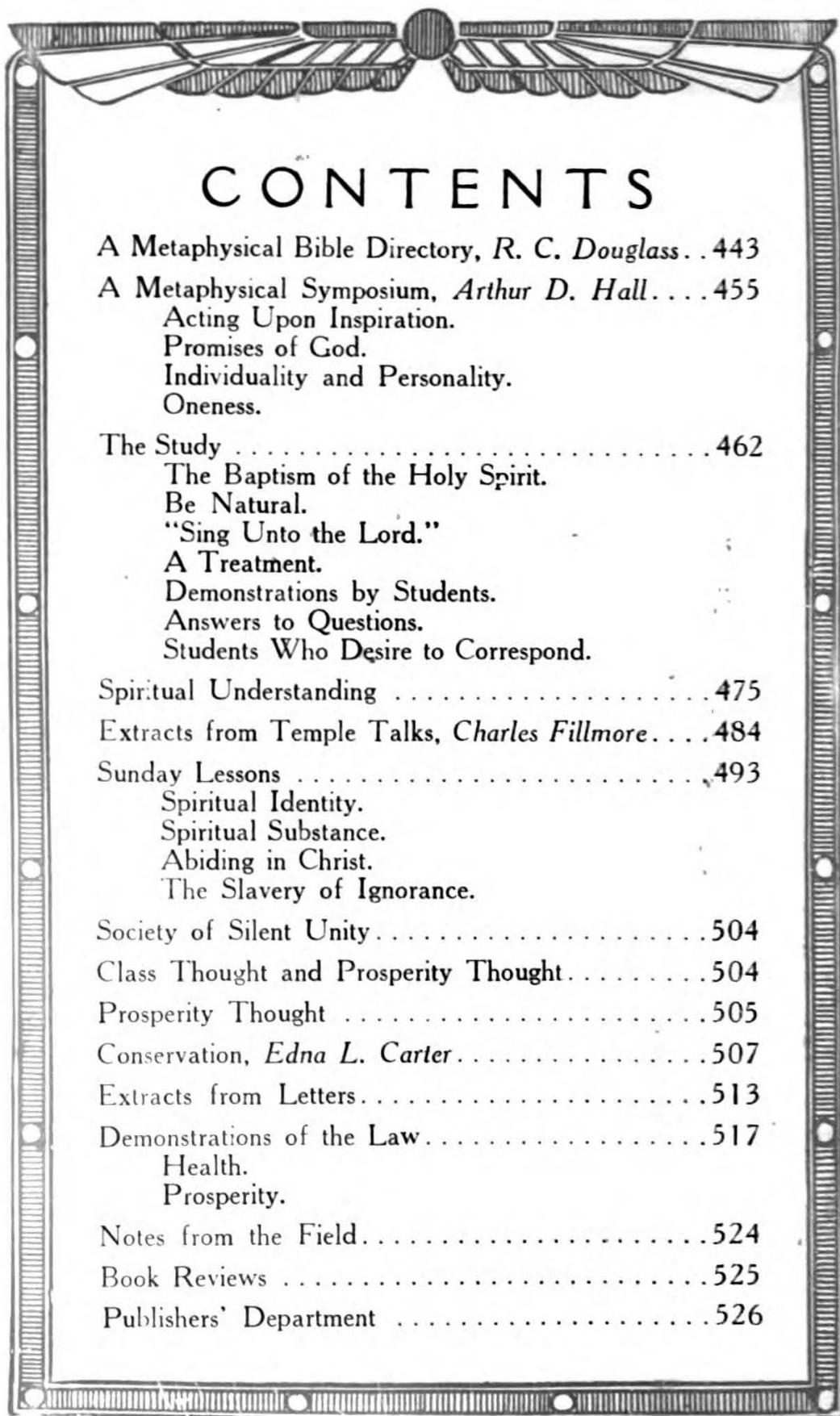
A Metaphysical Bible Dictionary, <i>R. C. Douglass</i>	353
Preserving the Unity of Soul and Body..... <i>Edna L. Carter</i>	361
The Twelve Fruits of the Tree of Life..... <i>J. F. Ewen</i>	369
The Noble Life (poem).....	379
The Study.....	380
Man The Image and Likeness of God..... <i>Mildred Beatty Pierce</i>	389
The Futility of Worry.....	395
Temple Talk Extracts, <i>Charles Fillmore</i>	396
Messenger of the Gods (poem), <i>Edith A. Talbot</i>	401
Sunday Lessons.....	402
Society of Silent Unity.....	410
Class Thought and Prosperity Thought.....	410
God's Providence.....	411
Prayer: Its Relation to the Redemption of the Body.....	412
Demonstrations of the Law.....	418
Notes from the Field, <i>Jennie H. Croft</i>	427
Publishers' Department.....	429
Metaphysical Directory.....	436

UNITY

THE TRUTH SHALL MAKE YOU FREE.

BUILT UPON THE FOUNDATION OF THE
APOSTLES AND PROPHETS, JESUS
CHRIST HIMSELF BEING THE CHIEF
CORNER STONE.

JUNE 1913



CONTENTS

A Metaphysical Bible Directory, <i>R. C. Douglass</i>	443
A Metaphysical Symposium, <i>Arthur D. Hall</i>	455
Acting Upon Inspiration.	
Promises of God.	
Individuality and Personality.	
Oneness.	
The Study	462
The Baptism of the Holy Spirit.	
Be Natural.	
“Sing Unto the Lord.”	
A Treatment.	
Demonstrations by Students.	
Answers to Questions.	
Students Who Desire to Correspond.	
Spiritual Understanding	475
Extracts from Temple Talks, <i>Charles Fillmore</i>	484
Sunday Lessons	493
Spiritual Identity.	
Spiritual Substance.	
Abiding in Christ.	
The Slavery of Ignorance.	
Society of Silent Unity	504
Class Thought and Prosperity Thought	504
Prosperity Thought	505
Conservation, <i>Edna L. Carter</i>	507
Extracts from Letters	513
Demonstrations of the Law	517
Health.	
Prosperity.	
Notes from the Field	524
Book Reviews	525
Publishers' Department	526

UNITY TRACT SOCIETY,

913 Tracy Ave., Kansas City, Mo.

Please send me a Prosperity Bank, in which I agree to save \$2. This I will send within ten weeks after receipt of Bank, to pay for a year's subscription to **UNITY**, for the three following mentioned people. I also ask that you send my name to the Silent Unity room for a month's general prosperity treatment. Begin **UNITY** with the current number.

1. Name.....

Address.....

City.....

State.....

2. Name.....

Address.....

City.....

State.....

3. Name.....

Address.....

City.....

State.....

Name of sender.....

Address.....

City.....

State.....

WEEKLY UNITY

¶ WEEKLY UNITY is an 8-page paper, published and mailed to its subscribers on Wednesday of each week. It is devoted to Practical Christianity, which is the Christianity that one may use at home, in the office, in the factory, on the train, in the fields, and in every walk of life. Practical Christianity is not a blessing to be thought of and enjoyed on Sundays only, nor should it make long faces of its devotees. It adds joy, health, peace and riches to all who believe in it and use it.

¶ WEEKLY UNITY helps those who are endeavoring to use the teachings of Christ in a practical way, by its frequent visits and its clear and terse messages. It carries enthusiasm with it. It points out the solution of the little knotty problems.

¶ It contains every week a report of a lecture delivered in Unity Auditorium. It also furnishes a Vegetarian department, with receipts for preparing healthful, appetizing dishes, and affirmations suitable for daily meditation.

Q It is just the paper for the busy man and woman, because it does not take up the reader's time with wordy discussion, but presents helpful thoughts in such a simple way that a few minutes' reading gives the inspiration.

Q The subscription price is \$1.00 a year. This amount may be remitted in advance or saved in a Prosperity Bank. Those desiring to receive WEEKLY UNITY for one year, and pay for it by saving dimes in a Prosperity Bank, may do so by filling out the following blank and mailing it to Unity Tract Society.

**APPLICATION FOR "WEEKLY UNITY"
SUBSCRIPTION AND PROS-
PERITY BANK**

UNITY TRACT SOCIETY,

913 TRACY AVE., KANSAS CITY, Mo.

I wish to become a subscriber to *Weekly Unity* for one year, and receive a Prosperity Bank. Please enter my name also for one month's Prosperity Treatment, as per your special offer. I will co-operate in the prosperity statement, and send you \$1 saved in the bank at the end of ten weeks, to pay for *Weekly Unity* subscription.

Name.....

Street.....

City.....

State.....

WEE WISDOM WILL BE ENLARGED

¶ Our children's magazine, WEE WISDOM, will be enlarged in August, and its name changed to WISDOM. It will be standard magazine size, with two added departments.

¶ The YOUTHS' DEPARTMENT will appeal to young men and young women who wish to make practical the teachings of Truth in their studies and daily lives. It will contain stories and articles of especial interest to progressive and ambitious young people. It will ring with the note of success.

¶ The HOME DEPARTMENT will be a guide and helper to fathers and mothers who wish to make their home radiate health, happiness and harmony. Myrtle Fillmore will edit this department.

¶ The CHILDRENS' DEPARTMENT will contain just as many stories and pictures as it now does, and will continue to improve in interest and helpfulness for little children.

¶ ALL DEPARTMENTS WILL WORK HARMONIOUSLY TOGETHER TO PROMOTE THE WELFARE AND HAPPINESS OF THE FAMILY.

¶ In order to meet the added cost of these departments and enlarged pages, the subscription price will be increased from 50 cents to \$1.00 a year on August 1st.

¶ ALL SUBSCRIPTIONS RECEIVED BEFORE AUGUST 1ST, 1913, WILL BE ENTERED AT THE OLD RATE OF 50 CENTS EACH, OR THREE FOR \$1.00.

¶ After August 1st, the price will be \$1.00 a year, or three for \$2.00.

¶ Send in your own subscription now with the address of two families where WISDOM will be helpful. If you do it now, you need send only \$1.00.

¶ We feel sure that all friends of the good cause will take advantage of this special offer and send in their subscriptions now, so that we can begin WISDOM with 50,000 readers in August. Fill out the blank on the next page and mail it today.

SUBSCRIPTION BLANK

Date.....1913

UNITY TRACT SOCIETY,
913 Tracy Ave., Kansas City, Mo.

Please enter subscriptions to WISDOM (WEE WISDOM) for the following three addresses for the coming year at your special rate of three for \$1.00. Inclosed you will find \$1.00 in { Bill M. O. } to pay for them.

Yours truly,

Name of Sender.....

Address

City

State

Addresses of three who are to receive WISDOM.

1. Name

Address

City

State

2. Name

Address

City

State

3. Name

Address

City

State

[This offer is good only until August 1st, 1913. Add 24 cents for each Foreign, Canadian and Kansas City, Missouri, subscription.]

FOR SUMMER READING

A COMBINATION THAT WILL HELP EVERYBODY
THAT READS

	Price
| Copy Attaining Eternal Life. <i>Tract</i>	\$.05
| Copy Christian Healing (2d Revised Ed.) paper cover.....	.75
| Copy Directions for Beginners (new en- larged edition).....	.15
| Copy Flesh-Eating Metaphysically Con- sidered. <i>Tract</i>.....	.05
| Copy Forgive Us Our Debts. <i>Tract</i>....	.02
| Copy Giving and Receiving. <i>Tract</i>....	.05
| Copy Heal the Sick. <i>Tract</i>.....	.05
| Copy Jesus Christ's Atonement. <i>Tract</i>...	.05
| Copy The Kingdom of Heaven is at Hand. <i>Tract</i> .....	.05
| Copy The Only Good, and Other Talks. <i>Booklet</i> .....	.25
| Copy Overcoming the Poverty Idea. <i>Tract</i>	.02
| Copy The Philosophy of Denial. <i>Booklet</i> .	.15
| Copy Practical Christianity.....	.10
| Copy The Providing Law. <i>Tract</i>.....	.05
| Copy The Relation of Mind and Music. <i>Tract</i> .....	.02
| Copy Spiritual Judgment. <i>Tract</i>.....	.02
| Copy A Talk on Christian Healing. <i>Tract</i>	.05
| Copy Talks on Truth.....	.25
| Set Temple Talks (5 booklets of 96 pages each)	1.25
| Copy The Overcoming Power of Divine Fearlessness. <i>Tract</i>.....	.02
| Copy True Courage. <i>Tract</i>.....	.02
| Copy Truth Demonstrates Itself. <i>Tract</i> ..	.05
| Copy The Unreality of Matter. <i>Tract</i>...	.05
Total price.....	<u>\$3.52</u>

During the months of June and July we will send
all the above-mentioned literature (written by
Charles Fillmore), to any single address for **\$2.50**

UNITY TRACT SOCIETY
913 TRACY AVE., KANSAS CITY, MO.

EXCHANGES

- AMERICAN MOTHERHOOD.** Published by the Arthur H. Crist Co., Cooperstown, N. Y. \$1 a year; foreign, \$1.50; Canada, \$1.25.
- BIBLE REVIEW.** H. E. Butler, editor, Applegate, Cal. \$1.50 a year. With **UNITY**, \$2.
- CHRISTIAN.** T. J. Sheldon, editor, Denver, Colo. \$1 a year.
- DAS WORT (German).** H. H. Schroeder, editor, St. Louis, Mo. \$1 a year.
- EFFICIENCY.** Christian D. Larson, editor, Los Angeles, Cal. \$1 a year.
- EXPRESSION.** Alma Gillen, editor, 157 Brompton Road, S. W., London, Eng. England, 6s 6d; America, \$1.58. With **UNITY**, \$2.
- MAN.** Leander Edmund Whipple, editor, New York City. \$2.50 a year. With **UNITY**, \$3.
- NAUTILUS.** Elizabeth Towne, editor, Holyoke, Mass. \$1.50 a year. With **UNITY**, \$2.
- NOW.** Henry Harrison Brown, editor, San Francisco, Cal. \$1 a year.
- POWER.** Charles Edgar Prather, editor, Denver, Colo. \$1 a year.
- PRACTICAL IDEALS.** Starr Pub. Co., Boston, Mass. \$1 a year.
- THE COLUMN.** Julia Seton Sears, editor, London, England. \$1 a year.
- THE COSMIC WORLD.** Christian D. Larson, editor, Los Angeles, Cal. Monthly, \$2 a year. With **UNITY**, \$2.50.
- THE EPOCH.** Mrs. Lilly L. Allen, editor, Ilfracombe, England. \$1 a year.
- THE ETERNAL PROGRESS.** Christian D. Larson, editor, Los Angeles, Cal. \$1.50 a year. With **UNITY**, \$2.
- THE MASTER MIND.** Annie Rix Militz, editor, Los Angeles, Cal. \$1 a year.
- THE NEW THOUGHT NEWS.** Weekly. John Milton Scott, editor, Los Angeles, Cal. Subscription, free-will offerings.
- WASHINGTON NEWS-LETTER.** Oliver C. Sabin, editor, Washington, D. C. \$1 a year.
- WORLD'S ADVANCE THOUGHT.** Lucy A. Mallory, editor. Published bi-monthly, Portland, Ore. \$1 a year.

Any \$1 magazine in this list, together with **UNITY**, one year for \$1.50. Unless otherwise specified, add 25 cents for subscriptions to foreign magazines.

THE little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
My foolish fears—I let them pass,
I cast them all away
Among the clover scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*E. B. Browning.*

511.32 N 10 - 14

